

SEVEN
SERMONS,
PREACHED
UPON
Severall Occasions.

VIZ.

- 1 *The Christians Prayer for the Churches Peace.* One Sermon on *Psal.* 122. 6.
- 2 One Sermon on *1 Sam.* 2. 30
- 3 *BARUCHS Sore gently opened; GODS Salve skilfully applyed.* In two Sermons on *Jeremy* 45. 5.
- 4 *The Araignment of Covetousnesse.* In three Sermons on *Luke* 12. 15.

By JOHN STOUGHTON, Doctor in Divinitie,
late of Aldermanburie, London.



LONDON,

Printed by J. D. for John Bellamie, and Ralph Smith, and
are to be sold at their Shop, at the three Golden-Lyons
in Cornhill neere the Royall-Exchange. 1640.

SEVEN
SERMONS
PREACHED
UPON
Several Occasions

1712
The Christian's Duty for the Christian's Peace and
on Phil. 1. 1. 2. 6.
Our Sermon on 1. 2. 2. 2. 2. 2.
The Christian's Duty for the Christian's Peace and
on Phil. 1. 1. 2. 6.
Our Sermon on 1. 2. 2. 2. 2. 2.
The Christian's Duty for the Christian's Peace and
on Phil. 1. 1. 2. 6.
Our Sermon on 1. 2. 2. 2. 2. 2.

LONDON
Printed by J. D. for John Baskin, and A. Baskin, at
the Shop at the three Golden Balls
in Cornhill near the Royal-Exchange 1712.

THE
CHRISTIANS
PRAYER FOR
THE CHVRCHES
PEACE.

OR,
A SERMON VPON
PSAL. 122. ver. 6.

Preached at Mercers Chappell.

By JOHN STOVUGHTON.
Doctor in Divinity, late of Alderman-
bury, London.

PSAL. 137. 5.

*If I forget thee oh Ierusalem, let my right hand forget her
cunning, &c.*

*Vult Deus rogari, vult quadam importunitate vinci bona
hac violentia est, qua Deus non offenditur sed placatur :
Gregori : in text. Psal. Pœnitent.*

LONDON,
Printed by *John Dawson*, for *John Bellamie*, and
Ralph Smith, and are to be sold at their shop, at the
three golden Lions in *Cornhill* neere the
Royall Exchange, 1640.

THE
CHRISTIAN
PRAYER BOOK

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TOTHE RIGHT
HONOURABLE

*Robert Earle of
Warwicke.*



HE widow of the
deceased Authour
in Testimony of
her humble and
thankfull acknowledgement
of the respect shewed to her
Dearest Husband, presenteth
these ensuing Sermons.

A Methodicall *Analysis* of the principall things contained in the Sermon upon the
122. Psalm. 6. vers. as it was perfected by the
Author, and left written with his own hand.

1. Context.

1 *Tryumphant joy concerning the Churches,*

{ **1** *Portion,*

{ **2** *Chiefe perfection.*

{ **1** *Sublimity. Torrent of affection, 1. 2. ver.*

{ **2** *Solidity. Fountaine of Reason, 2. ver.*

{ **1** *The beauty of it,*

{ **2** *His proprietie in it,*

{ **1** *It is the place of Gods Worship.*

{ **2** *There is the company of Saints.*

2 *Ardent desire.*

{ **1** *Torrent of affection, {* **1** *Precepts for prayer, 6. ver.*

{ **2** *Prescript forme, ver. 7.*

{ **2** *Fountaine of Reason, for*

{ **1** *Brethren, 8. vers.*

{ **2** *Father, The house of our God, vers. 9.*

2. Text. { **1** *Amandate,*

{ **2** *A motive.*

Observation. *It is the duty of all Christians to pray for the peace of Jerusalem, and to provoke others to doe the like: and all their owne good depends upon it.*

1. Explication,

{ **1** *Proposition.*

{ **1** *For whom: Iernusalem;*

1 *Inclusively.*

The Analysis.

1 Inclusive.

{	{	1 Mystical either	{	1 general, the Church	{	True,
		2 Literall.		2 special, the members		Universal
		2 Exclusively.		3 Singular.		Naturall.
				1 Our own Church.		more noble
				2 Principals in it	{	Cities.
						Universities

2 What; Peace, in

{	{	1 Generall Latitude,	{	Preservation,
		1 Protection		Liberation.
		2 Perfection		Restoration,
		Purgation.		
		3 Propagation to	{	1 Infidels,
				2 Hereticks,
		2 Spceall proprietie, Peace, with		
				Lord,
				Cities,
				Enemies.

3 How

{	{	1 Act: to	{	{	{	1 Endeavours,	{	1 Counsels,	
		1 Pray,				{		{	{
		2 Exerte.							
		2 Manner:							
				1 Sincerisie,					
		with	{	2 Zeale,					
				3 Constancie.					

{	{	{	{	1 Station soever.		
				1 True,	{	Magistrate, subject
				2 All: of what		Minister, people.
				2 Condition,		

Learned,

The Analysis

{ Learned, unlearned
Man, woman.

1. Probation.

1. Scripture.

- { 1 Testimonies.
- { 2 Examples.

2. Nature of

1. Jerusalem, the

- { 1 Spouse of Christ.
- { 2 Mother of Christians.

2. Peace: The summe of blessings.

- { 1 Mother of Prosperitie.
- { 2 Nurse of Pietie.

3. Prayer.

- { 1. Efficacie.
- { 2. Necessitie.

- { 1 God rules the world.
- { 2 Prayer God, for

- { 1 Peace.
- { 2 Jerusalem.

1 Sonne of

4. Christian. who is a debtor of all these duties, as he is a

- { 1 Jerusalem,
- { 2 Peace,
- { 3 Prayer.

2. Lord, and so able,

2. Application.

1. Conviction, Reprehension of

- { 1 Evill doers.
- { 2 Doers of impertinent things.
- { 3 Doers of nothing.

- Such as are { 1 Not for Ierusalem, but Babel,
- { 2 Not for peace, but destruction.
- { 3 Not importune heaven, but

2. Examination,

3. Exhortation,

(counsell bell,
1. Duties

The Analysis.

1 Duties,

1 All in

- 1 Generall, pray in
2 Speciall

1 Pray for Ierusalem.

1 Prosperitians

2 Peace with

2 Excite others

2 Manner. by

1 Strong faith,

2 Sincere charity,

3 Fruitfull penitency

4 Instancy. Prayer. Teares with

5 Constancy.

2 Helpes.

1 Means.

- 1 Depose carnall securitie,
2 Lay things to heart,
3 Take heed of the world.

2 Motives.

1 Textuall. in

1 Faith,

2 Charitie,

3 Repentance

1 Protection,

- 1 Conservation,
2 Liberation.

2 Perfection,

- 1 Purgation,
2 Resurrection.

3 Preservation,

- 1 Gentiles,
2 Jewes.

1 Enemies,

2 Cities,

3 God.

1 All instantly,

2 either by

3 Desire.

1 Studies.

1 Counsels,

2 Helpes.

2 Wishes.

1 Intention of desire.

2 Vigour of zeale in the wishes of

- 1 All singular,
2 All conjoyned.

1. Command

The Analysis

1. Command {
 - 1 God requires it,
 - 2 Godly exhorts it,
 - 3 The Church injoynes it,
2. Motive {
 - 1 Necessitie of Love,
 - 2 Societie of Labour,
 - 3 Communitie of Honor
2. Additionall. {
 - 1 Certaine,
 - 2 to themselves
- 1 A mighty matter is agitated. {
 - 1 The Church of God,
 - 2 Synagogue of Satan.
- 2 Our owne good is agitated. {
 - 1 Communion of good,
 - 2 Contagion of evill.
- 3 Article of time is instant. {
 - 1 Brethren mislaying; infirme for
 - 2 Enemies malignant; Proud of
- 4 Successe of worke incites. {
 - 1 From certaine promise made,
 - 2 Joyfull from duty performed.
- 5 Ornament of prayer invites. {
 - 1 Smallest impense,
 - 2 Greatesst compensation,
 - 3 Fewest offence.
- 1 Perfidiousnesse,
- 2 Ignomie.

The



THE
CHRISTIANS
PRAYER FOR
THE CHVRCHES
PEACE.

PSAL. 122. 6.

Pray for the peace of Ierusalem, they shall prosper that love thee.

Or as some translations read it:

O pray for the peace of Ierusalem, let them prosper that love thee.



HE whole Psalme breatheth nothing but a sweete perfume of inflamed affections to God, and to *Ierusalem*: such as that onely bird, the dying Phoenix, lying in her bed of spices (all the spices of Arabia)

B

Arabia) and fired with the pure beames of the Sun, cannot paralell.

The only Paralell may be the Angell in *Revel. chap. 8. verse 3. Having a golden censer in his hand, and much odours given unto him, to offer with the prayers of all Saints, upon the golden altar before the Throne.*

That which the ancient legends report of *Ignatius*, that when he was dead, the name of *Iesus* was found written in his heart in golden Characters. And that which our moderne stories relate of *Queene Mary*: that she should say, if they did open her when shee was dead; they should find *Callis* lying at her heart: the losse (it seemes) of which hastened her end.

These may be, nay are truely verified in *David* here. In whose heart you may see the loue God, and of the Church of God; deeply ingraven in legible and indelable characters. For we have here a double torrent of *living affections*, each of them fedde with a *double spring of Reason*.

I. The first is an *affection of Triumphant joy*, and *delight*, in the apprehension of the perfect beauty of the Church, and his part and propriety in it. Not long agoe (one psalme onely between) his soule was withered within his breast, as the water trees in the Drought, as it were blasted with the sad thoughts of his banishment: *Woe is me that I dwell in Mes-*
sech

seeth, that my habitation is in the tents of Kedar : but now his joy flourisheth againe, in the thoughts of an approaching returne : reviuering (as it were) like a dry tree, by the sent of the waters, (as Iob speakes) and breacking forth into this extacy of diuine affection, (in the beginning of the Psalme.) *I was glad when they said unto mee, let vs goe into the house of the Lord : our feete shall stand within thy gates, O Ierusalem.*

Iob 14.8.9.

Now the *springs of reason*, that fed this strong affection in him : are those Two, that the Philosophers give, as the just cause of all good affections :

II.

There are two things, that make us loue any thing :

1. The beauty of it. 2. The propriety of it.

The beauty of the Church, set his heart so much in love with it ; that is expressed in the 3. verse. *Ierusalem is built as a City compact together.* How ever other mens eyes looked scornfully vpon *Ierusalem* : as haueing no beauty, nor comelines in it : yet the godly man seeth, (of all the societies in the world) no such beauty, as in the Church of God.

I.

Secondly, *his propriety* hee hath in it, or the relation in which he standeth to it, which is Double, 1. *Ierusalem* (in the fourth verse) is the place of Gods worship, *whether the Tribes goe up : the Tribes of the Lord, so there-*

2.

simony, to praise the Name of the Lord. There was the *beauty*, because there was the worship of God, the fountaine of all beauty. And there is his second relation, and propriety, in that there was the company of all the Saints of God; *there bee set thrones for the house of David.*

II.

And then he commeth to his second affection, which is answerable to the other: and but a counter-pane of it, (his loue expressing it selfe in both) and that is: his ardent desire for the good of *Ierusalem*, beginning in the verse that I haue read. And this ardent desire breaketh forth, and expresseth it selfe in a double streame. We haue.

I.

First a precept for prayer, in the verse read, *Pray for the peace of Ierusalem.*

2.

And then a *prescript forme of prayer*. For peace in the next verse: *Peace be within thy walls, and prosperity within thy pallaces.*

II.

And then, the *springs of reason*, that feed this loving affection of desire, and maketh it in continuall motion, are answerable to the former.

He lookes upon *Ierusalem*, in the double relation mentioned before. *I For my Brethren and companions sake, I will now say, Peace bee unto thee.* There is the first relation.

3.

And the second is: *For the house of our God, I will procure thy good*, in the last verse.

And so I haue given you in briebe the whole

whole summe of the Psalme.

But to returne to the verse: There be two things observable in it.

A Mandate, and

A Motive.

The *Mandate*: *Pray for the peace of Ierusalem.*

The *Motive*, to put us upon it: *They shall prosper that loue thee.*

In either of these, there may be 3. things observable:

First, *There cannot be a better imployment for Christians then Prayer. Pray for the peace of Ierusalem.*

1.

Secondly, *wee cannot aime at a better blessing in Prayer, then Peace. Pray for the peace of Ierusalem.*

2.

Thirdly, *There is not a nearer relation wee haue to any, for whom we should wish all good, then to Ierusalem, pray for the peace of Ierusalem.*

3.

This is the direct gradation of the verse, but I shall handle it in a retrogradation: beginning at the last.

First, *The nearest relation a Christian hath to any for whom he should wish all good, is to Ierusalem, pray for Ierusalem.*

1.

Secondly, *The greatest blessing is Peace, pray for the peace.*

2.

Thirdly, *The most effectuall meanes to gaine peace is, Prayer. Pray for the peace of Ierusalem.*

3.

There

1. There bee as many things observable in the second branch of the text. The motiue, that is used. *Let them prosper that love thee.*

First, *wee cannot but pray for Ierusalem, if we love her*, it is an argument wee loue not the Church of God, and the honour of God; if we will not doe so much as set forward her peace by prayer.

2. There is a second thing too, implied in the other translation, *Let them prosper that love thee.*

Our praying for the Church, giveth us a share in all the Churches prayers, we haue a venture in every ship of prayer, that maketh a voyage for heaven, if our hearts bee willing to pray for the Church, and if not, we haue no share in it.

3. Lastly, *All our prosperity depends upon the prosperity of the Church*, and our desires for the prosperity of it. They shall prosper.

It is a certaine thing, all that loue the Church of God, shall prosper: and prosperity only belongs to them, and there cannot be more effectuall inducements to perswade men to this duty then these are.

I know there be so many sands in the Text that should I observe them all, the glasse would out-run me. I shall therefore contract all into one observation, and so prosecute it in many particulars briefly, that so I may comprehend the maine of the text, and shall propound it thus:

It

It is the duty of all Christians, to pray for the peace of Ierusalem, and to provoke others to doe the like : and all their owne good depends vpon it.

Doff.

For the opening of the point, to bee very briefe in it, there bee two things concerning the *Object*, that I shall giue a little enlargement to, (to take the full meaning of the point.) And also two branches concerning the *act*, which is to be performed.

There is a double Object. 1. For whom wee must pray for peace, that is, Ierusalem. 2. And what wee must pray for, for Ierusalem: that is, Peace.

I must expresse briefly what is meant within the compasse of *Ierusalem*. And what is meant by *Peace*, which are the objects of our prayer.

I. *Ierusalem*, (to expresse it in a word) there may be a double signification of it, which may come within the compasse of the meaning of the text.

First of all, *Ierusalem Mysticall.*

Secondly, *Ierusalem Literall.*

I. *Ierusalem Mysticall*, is the *Church of God*, or in Generall, the common, and *publike* good, and welfare, which every one should preferre before his owne *private*, and not mind so much his owne cabbin as the ship in which
all

1.

2.

all prosper, or perish together.

But more particularly to expresse it, you may take it in these three rankes, or degrees.

1.

First, in the vtmost generallity, *the true Church of God*, is the object of our prayers, and the *whole Church of God*, every part, and portion of it: every branch and member of it throughout the world, a Christian should haue an enlarged affection, to reach, and comprehend, the good of all in his prayers.

2.

Secondly, and more specially. Those *members of the Church that are eminent*, the *naturall members*, and the *noble members*. The *naturall members*, that are the living stones of the building of God, not onely in the outward profession of religion, pleasing to God (Christians in name) but those that are really such. And especially such as are more *noble members*, that are more instrumentall, and organically: the good of the Church depends more vpon them.

Such as are *Eminent in power*, in *place*, in *worth*, and in *service*, our prayers must reach to all the Church, and to all the members of it.

3.

Thirdly, and more particularly, and singularly, *our owne Church*, which we haue relation to, and the *principalls* of it: as *Cities*, and *Vniuersities*; those which wee haue a peculiar relation to, doe challenge a peculiar share in our prayers.

And

II. And not onely the *Mysticall Ierusalem*, but the *Literall Ierusalem*, should be no stranger to a Christians prayers; *Returne, returne, O Shulamite*. Wee should pray for the restoring of the people of God; even for the *Jewes*; and for the setting up of the new *Ierusalem*; as God hath promised in his word.

I will onely adde one thing in this. As these are all included in this *Ierusalem*, which we are to pray for: So by the same reason by which these are included, we must also understand there is an *exclusion*, and collaterally a praying against them that are against *Ierusalem*: Against *Babel*, against all the opposites of *Ierusalem*, for it is with *Ierusalem* and the enemies of it, as with a paire of ballances; when one scale is up, the other must needs be downe; and when the one is downe, the other is vp: if *Babel* get aloft, *Ierusalem* lyeth low, and if *Ierusalem* rise, *Babel* must fall. So that the same prayers that are directed for *Ierusalem*, perpendicularly bent that way, will also collaterally reach against *Babel*. And so I have expressed as much as I intended in this first part of the Object, which is comprehended in *Ierusalem*. Pray for *Ierusalem*.

II. But what must we pray for, in the behalfe of *Ierusalem*? It is expressed in the text, in one word, but the word is very comprehensive it is *Peace*. And *Peace* comprehends in

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the

the bosome of it all blessings, it is the Hebrew phrase, when they would wish all happines, whatsoever that commeth within the compass of making happy, then they say *Peace be to this house*, that is, all happines be to it, and in this respect there may be given a double sence of this word, *Peace*.

First in the generall latitude of it,

Secondly, in the more speciall propriety of it.

1. In the generall latitude of it : *all blessings and proprieties* : all that is good and usefull and tends to the welfare of *Jerusalem*, is comprehended under peace which we must pray for here.

As to giue an instance in two or three things. We must pray for the *protection* of *Jerusalem*, that God will protect his Church, *delivering* those that are in danger, and *preserving* from danger those that are out of it: wee must pray for the *perfection* of the Church: that God will restore those Churches that are over-runne, and will *refine* and purge more and more to all purity, and perfection, those Churches that stand: we must pray for the *propagation* of the Church of God, that God will stretch the bounds, and enlarge the borders of it, and carry the Gospel further, that he will bring more subjects to acknowledge the kingdome of Christ, and to submit to his scepter, whether among the
beathen

heathen of the world: or among those *erring* people, that haue a name of christianity, and yet raise the foundation of it, that God would *enlarge* the borders of his Church, and *inlighten* them. So much for the generall latitude of the word.

2. To take it in the *propriety of it*: the word *Peace*, in it selfe is an excellent blessing, and of speciall consequence, which our hearts should pray to God, to bestow upon his Church, either preserving peace where it is, or bestowing it where it is not.

A threefold peace, we should pray for.

A *Peace with God*, in causing his Churches to keepe their peace with him, in walking in the *purity*, and *power of his ordinances*, without which though they were at peace with all the world, yet all will come to nothing, if religion be defiled and polluted.

As the Cardinall made it his Embleme, a *Beach-tree*, with this inscription, *Take off the top, and it is the ruine of all the rest*: The nature of that tree is such, that if the top of it be cut off, it will never thrive. So it is true of the purity of religion, tamper with that, take away that, defile, and pollute that, and all other blessings will be gone, they will take themselves to their wings, except there be something to soder us with God, which can be nothing but our exact walking with him in his ordinances. Except we keepe our

peace with God, all other peace will fall a-
 sunder.

As that great Artificer, who sometime
 made a famous buckler for *Athena*, the God-
 desse of the *Athenians*, he contrived it so, that
 hee wrought his owne name in the Center of
 the Buckler, which was so framed of severall
 pieces, and minnims, that it was impossible
 to picke out his name, who was the author of
 it, but the whole buckler would fall in pie-
 ces. So, the name of God, and the true re-
 ligion of God, is such a supporter to the
 world, that if that be sleighted, and trampled
 upon: if you goe about to overthrow that
 all other blessings will fall in pieces,

As Peace with God, so also peace among
 the Citizens, civill peace, free from dissention,
 divisions, and distractions, that they may
 thinke the same things, and goe the same way
 and vnanimously minde the glory of the
 Lord together, the breach and losse of which
 Peace is one of the greatest mischiefes, and
 miseries, that can befall us.

And a *forreigne peace* also, from all oppo-
 sition without, that there may be no hosti-
 lity, no invasion of foraine enemies upon
 the Churches of God. These I suppose are
 the principalls that comprehend the summe
 of what is meant, and couched under the
 name of Peace.

I shall onely adde one thing to this, and
 that:

that is : If wee thinke onely of temporall peace, and the blessings upon that, it is not worth the while to pray for peace to the Churches of God : in may better prosper in warre, and misery. For as the Father complaines, In the time, *when they flourished, they all decayed*, and the vigour of religion was gone, but when they had no peace, then they *flourished in religion*. The primitive Church which was persecuted by the red Dragon, was *cloathed with the Sun*, and *crowned with a crown of twelve Stars*, with the *Moon* under her feet; but *she was* in the 17. of the Revelation was *cloathed with scarlet, and gold*; all outward riches, but no heavenly ornament about her.

Thus it may fall so out, that to aske onely for a temporall peace may not be worth the while : therefore you must ioyne in your prayers, *Peace that may be sanctified*, that we may make a good vse of it, and so it is very vsefull for the worke of the Gospell, and it is a great blessing to inioy it.

I shall expresse briefly an other branch of the point, which is the office of a Christian, in regard of the Aet. There is a double Aet, intimated in the point, and contained in the Text.

It is our duty to *Pray* for this blessing of Peace, for our mother *Jerusalem*.

And it is our duty, not onely to pray our selves, but we must *whet, and pricke* others

so

II.

1.

2.

so to doe, rouze, and awaken others, to joyne in prayer, for the peace of the Church.

Now, when I say we are bound to pray, there are 2. other things included in that as well as Prayer which is the maine thing.

There is one thing implied inwardly, that our hearts should worke to *Ierusalem*, our pulses beate that way, *our desires*, and wishes, should be for it. For prayers are the expressio of the heart, otherwise they are but empty.

There is another thing included too outwardly: they that pray as they ought, will *indeavour to attaine what they pray for*. It is not to bee beleaved, that a man prayeth for the peace of the Church, when hee doth that which is contrary to the peace of the Church, our indeavours therefore, must goe along with our prayers, or else it is no way futable.

Our indeavours in every kind, our *counsell* should worke, we should lay our heads together to work the welfare of the Church: *our examples* should bee presidents and patternes to others to provoke them to good workes. Every one that hath any authority, *his authority* should goe that way, for the setting, and furthering the peace of *Ierusalem* else we doe but mocke God in our prayers.

To adde one word concerning both the particulaas, wee should *pray our selves*, and then *stirre up others* in the same way, to performe

performe the same duty.

And both of these must be done *in the due manner.*

1. Sincerely, not out of by-respects: To pretend God and the Church, and to looke to a mans purse, and to his owne private respects, is base and sordid. 2. Wee should doe this also earnestly, and frequently, not as if wee cared not for it, but put our strength to it, 3. Wee must doe it, constantly, not by fits, grasshopper-like, to skip up and fall downe againe presently; but to hold a constant course of prayer.

To mention one thing more, *Who is it*, that are bound to doe all this (I expressed it in the point) *Every Christian*, the true Christian, and every one that is such must know it is a part of his duty.

Bee hee of what *station* soever hee will, there may be a greater obligation upon some then others, but there is an obligation upon all.

The *Magistrates* in their places, it is a principall piece of their service, to pray for and to promote the peace, and welfare of the Church: and the *people* are not therefore excused, for it belongs to them also.

The *Ministers* in their places, must be leading persons in their duty, and in the provocation of others to it: and yet others are not thereby excused, but every member of the Church

2.

Church as well as these must pray.

Of what condition soever whether *learned*, or *unlearned*, whether *men* or *women*, there is none but may bee souldiers in this service, women may worke here, their affections may be strong, and every one hath a share in it, it belongeth to all.

I will adde no more for the explication of the point, and I will be also brieve in the proofe of it.

The Scripture is very cleare, and doth lay many strong obligations vpon us, for the performing of this duty, and we see many presidents for it, of such affections, that haue beene in the Saints of God, toward the Church of God, that they were carried away with the good of it, to the neglect of themselves.

I will onely point you to some two, or three places out of the historicall part of the Bible, both *testimonies* and *examples*.

I. *Testimonies*, it is a most incomparable example of *Moses*, in *Exod. 32*. *Rather blot me out of the booke that thou hast written, then suffer thy people to perish*, and thy name to bee dishonoured by it. *Moses*, was so farre tender of the good of the Church of God, that he could haue beene contented, in a high extaticall affection, rather to haue lost himselfe, then God should haue lost so much honour, as would haue bin by this meanes.

In

In the 5. Chapter of *Iudges*, and the 23. verse. The spirit of God, which is the spirit of blessing: yet thunders out curses against those that had no affection toward the Church. *Curse ye Meroz* (saith the Angell of the Lord) *yea, Curse ye him bitterly, because hee came not out to helpe the Lord against the mighty.* Not to bee sensible of the condition of the Church; and not to put in, with our best indeavours for it; bringeth a heavy curse from the mouth of blessing in selfe.

II. And you may see, two excellent examples, of a man and a woman. In the 1 *Sam.* 4. 19. *The wife of Phinehas*, had the Church written in her heart more deeply then the sonne of her wombe. Shee was newly delivered of a son, but tooke no pleasure in him, because *the Arke of God was taken.* The other is of a man, that may plead as much exemption as any, he was a souldier, and yet was a braue president in this case, in the 2 *Sam.* 11. Chapter, 11. verse. *Vriah*, one of *Dauids* worthies, would not goe home to his house, onely upon this apprehension, the deepe thought he had of the estate of the Church. *My Lord Iob* (saith he to *David*) *is in the field, and all Israel in battell, and shall I goe home to take my pleasure? As the Lord liveth I will not.* All other pleasures were nothing to him in respect of the welfare of the Church.

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And in those *Doctrinall parts* of the Old testament: *Psal.* 20. 5. and 51. 18. and 53. 6. The Psalmist in the midst of the heate of the prosecutions of his owne welfare, hath many out-lets, and breakings out of heart: *O send salvation to Zion, build up the walls of Ierusalem:* Even when he was most busie, to serue his owne turne, he cannot forget the state of the Church of God: *Remember David in the midst of all his afflictions.* Minding not so much his owne particular, as the whole house of God, and therefore he said, *hee would not goe up to his bedde, till he had found out a place for the Lord to dwell in.*

So in *Psal.* 102. 13. *Haue mercy vpon Zion,* for the time to fauour her is come. Such is the property of Gods seruants, that the Church cannot lie in the dust, but there is a tender pittie in the hearts of Gods people: in *Psal.* 137. 5. (an excellent place) *If I forget thee, O Ierusalem; let my right hand forget her cunning, if I preserre not Ierusalem, before my chiefe ioy.* And so in the prophecy of *Esay* (that remarkable place) in the 62. chap. *for Zions sake I will not hold my peace, I will not be silent, untill her righteousness be bud forth,* you that are the Lords remembrancers give him no rest, untill hee haue made Ierusalem, the praise of the whole earth. It is an office acceptable with God; and all men that are of the Church, are of that office, to bee Gods remembrancers for his Church,

to put him in mind of it. In the 22. of *Ezra* and the 12. verse. When God did call for mourning, (in regard of the estate of the Church) and men ran to madnes, and meriment, he was infinitely provoked by it. As I remember a common wealth, when the kingdome and state was in great trouble a great many young ruffins being in a taverne, were drinking: and they used to crowne there heads with rushes, which being done one of them lookt out at the window, which did so provoke the state, that they tooke away his head for it. And that in *Haggai*: Is it time for you to dwell in seiled houses, and my house not built? saith the Lord. It is not worth the while, to mind our owne houses whilst Gods house lyes in the Dust.

To point at, 2. or 3. places, in the *New Testament*: *Saint Pauls affection* in this kind, that same incomparable affection, in *Rom. 9.* 3. is not to be expressed, in which he paralleled *Moses*, if not surpassed him: *I desire to be accursed from Christ, for my brethrens sake.* It noteth his infinite superlatiue affection towards them. So in the 2 *Cor. 11. 28. Phil. 1. 18. Col. 2. 5.* You shall find how *Saint Paul* expresseth, that all the care of all the Churches, lay upon him. As it was in the old law, the Priest was never to enter into the holy of holiest, but hee must haue his ornaments about him, all the twelue tribes,

to offer them up to God. So it was Saint Pauls case, and should be every ministers, and every Christians in their station, but I forbear.

I shall giue the *grounds of the point*, (in a word) from the severall parcells, which we haue touched in the explication. Euery one of those make a contribution, to raise the summe of a sufficient reason, whether wee consider.

The *Nature of Ierusalem*, or
The *Nature of Peace*, or
The *Nature of Prayer*, or
The *Nature of a Christian*.

You shall find it strongly demonstrated in all these, That it is the duty of every Christian, to pray for the peace of *Ierusalem*. Doe but

1.

First, consider the *Nature of Ierusalem*, what *Ierusalem* is; the Church of God, and in it there is a double relation.

1. If you looke vpward, the relation it hath to God, it is the *house of God*, it is the *Sponse of Christ*, and can there bee a dearer relation to put a deeper ingagement vpon us, then to tender the spouse of *Christ*.

2. Or if you looke downeward, in the relation shee hath to us: *Shee is the Mother of us all*, all the Saints of God, are all the daughters of *Ierusalem*: all members of the Church, there

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is a naturall vnion, and comunión betweene them, and there should be a fellow-feeling, of the good or ill, of the whole by every particular member.

Or if you consider *Peace*, it is the *Summe of all blessings*, it comprehends all blessings in the bosome of it. The ancients, were wont to paint peace with a horne of plenty.

1. *Peace*, it is the *mother of all other prosperities*, and blessing, arts, and sciences, trades and every thing, flourish with peace: and all wither, if peace bee gone, warre blasts all. And it is not onely the mother of all inferiour blessings : but

2. It is a very carefull and usefull nurse; to cherish religion, religion receiveth a great deale of advantage by peace, as in the *Acts* The Church had peace, and increased exceedingly; As a Generall said sometimas, when one came to him for justice, what doest thou talke to mee of justice, (saith hee) I cannot heare the noise of Law and justice, for the sounds of the drumms. There is no hearing of the Law of God, the Law of justice, when men haue their swords in their hands, there can be no roome for religion to grow up and thriue, if there bee not peace, to giue it a station, and a serled place.

3. Or if you consider the *Nature of Prayer*. What prayer is: (to mention onely the efficacy, and necessity of it) 1. It is the most efficacious

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cious engine: the summe of all policies, for a Christian to worke by, for Peace. Is it not *God that ruleth all the world*, and hath all hearts in his hands? he can make the very stones to be at peace with a man, he soders men together, Peace and warre depends upon him: and *prayer rules God*, he suffreth himselfe to be overcome by *Prayer*, Let me alone saith God: by prayer a Christian tetcheth all from God, what is in Gods power, is a Christians by prayer: Yea there is such an efficacy in it, that all the pollicies, of all the men in the world is nothing to Prayer, because God is aboue all, and can blast all.

II. It is of *great necessity* also; God will not bestow blessings, but when a people will *seeke him*, and *sue to him* for them, and the reason is because he shall haue *little honour by it*: if it came without our seeking it from God, we should ascribe it to some other way: God should haue no honour by it, but when it commeth begged by prayer, it appeareth to be the worke of God, and God hath the glory of it. So that hee doth not bestow ordinarily blessings upon any, but at the request of his people, where hee hath a people.

Or, Lastly, If you consider the *nature of a Christian*, take him in relation to all these three former: or take him in another relation we shall adde. A godly man, it is the most proper worke for him, that can be imagined

imagined, he cannot bee excused of it.

I. He is a *Sonne of Ierusalem*, it becommeth him (at least) to pray hard for his mother: he is an vnnaturall child; that will not open his mouth to saue mischeife from his mother. As the Son of *Crasus*, that never spake before, the dumbe child through vehemency of tender affection, seeing one goe about to kill his father, cryed out, O man wilt thou kill *Crasus*? it opened the dumbe mans mouth that could not speake before, to plead for his father in a case of danger. So should it be with us for our Mother *Ierusalem*.

II. Every child of God, is as a son of *Ierusalem*, so a *sonne of Peace*, we are the sonnes of the *God of peace*; and sonnes of the *Gospell of peace*, and have all the ingagements of *peace*; the spirit is a *spirit of Peace*: the spirit of the Dove shall rest upon the spirit of the sonnes of God, they are the sonnes of Peace.

III. He is the *sonne of Prayer*, it should be the very Element (saith *Naxianzen*) in which wee draw our breath, to run towards God, and towards Heaven, in the way of *Prayer*. So that a Christian, that is the Sonne of God the Sonne of *Ierusalem*, the Sonne of peace, and the Son of prayer: by all these necessary ties, is bound to pray for the peace of *Ierusalem*. And so much the more, because he is *inabled*; when others cannot, he hath *ability*, and power, as he is the *Sonne*: it is in his hand,

hand, and he is able to be sensible of *Ierusalem*, and to pray for the peace of *Ierusalem*, which others cannot.

There bee 3. things in the generall, that I desire to commend unto you, from the consideration of this point by way of application, to set it home vpon your consciences, for the performance of this duty.

I.

First, we have here a *cleare conviction*, and *reproofe* of those that *doe the cleane contrary*, that doe not obserue this, but fall short of this duty, and doe not carry themselves like Christians. There be 3. sorts of men, (saith *Seneca*) those *that doe euill*; those that doe *nothing but by things*; and those that doe *nothing at all*. I might speake of them in this forme: but I shall comprehend under this notion those which doe *contrary to this duty*. They therefore especially are to be reproved, that doe contrary. If this be the duty of all Christians to pray for the peace of *Ierusalem*: then how are they very Antipodes unto Christians, in a direct opposition unto them, that are not for *Ierusalem*, but for *Babel*.

1. If there bee any Iesuiticall spirit, that would build *Rome*, with the revenge of the ruines of *England*, as the first was built; this is cleane opposite to the text: if any one be not for *Ierusalem* but for *Babel*, they are cleane contrary.

Againe

2. Again if there be any Schismaticall Spirits that are not *for peace* and prosperity: but *for the ruine, and destruction* of the Church: that trouble cities and trouble states. Salamander-like that cannot liue but in the *fire of contention*, and make disturbances. Like a simple man that cares not to set the house on fire, to roste his egge. Such wicked spirits as are *not for peace, but for confusion*, had rather sow discord and make breaches, to rend and teare and deuoure, one another in the Church of God, rather then study the vni-on, and concord of the Church: these are cleane contrary.

3. Again they that are *not for Ierusalem, nor for peace, are least of all for prayer*: If it be the duty of all Christians, to pray for the peace of *Ierusalem*, so goe to *Heauen* to helpe forward the welfare of *Ierusalem*: Then what are they? and how unlike unto Christians, that doe nothing but *plot the destruction of Ierusalem*? and goe to *Hell* by diuelish counsels, and machavillian pollices, to ouerthrow the Church of God, *Ierusalem* and set up *Babel* and a confused Anarchy: I shall end in this, Remember *Edom O Lord, thou said in the day of Ierusalem, downe wish it, downe wish it, even to the ground*. God will haue such spirits in remembrance: and will take his owne cause to heart, and it shall not fare the worse for their curses, but they shall turne to blessings. A
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godly man, hath these two advantages: The prayers of the godly: and the curses of the wicked, and both of them to be blessings unto him.

II.

Secondly, wee may every one of us make this a *touchstone to try our selves*, of what temper, and mould we are: wee pretend all to Christianity; wee doe not doubt, but that we are members of the Church of God, and of Christ; and wee hope to haue portion in both. To know whether this bee true, we may try it by *our affection* to the Church of God. How doth our hearts worke towards the Church? are our hearts *soft*? and doe they *melt within us*? and doe our hearts worke towards the repairing of the breaches of *Ierusalem*? This will giue a good testimony what we are, if it bee not thus, it is plaine we are not true genuine members, but wooden members of the Church: the liuing members, that receiue true nourishment from the head, haue a fellow feeling, of the misery of the Church, but if wee be but as wooden legges, we shall bee cut off, and it is a signe we are but such, if we haue no affection to it.

III.

For *Exhortation*, which is the principall: that what euer we haue done hitherto, yet now to take this as our duty, to carry the Church in our bosome, and pray for the welfare, the good, and peace of the Church of God,

God, that God would *preserve us* in peace that haue it, and that God would *visit in mercy*, those that haue had the sword drunken in there blood a long time, wee should make this a part of our prayer unto God. Many things should haue beene said here : but to omit all other things.

If wee would pray for the Church of God, as wee ought, we must pray in *Faith*, beleue Gods word, and the promises God hath made to his Church. Spread his book before him, and say: Lord, thou hast promised to doe good to thy Church, and that thou wouldst confound the beast, and the Dragon, the appointed time seemes to come now, thus pray to God, and presse him with his promises, and pray in faith.

Againe, as we must pray in faith: so pray in *sincere charity*, in a true genuine loue to the Church of God, otherwise it will not bee worth the while.

Againe, *Pray in repentance*: lift up pure hands to God, if thou art diligent in prayer, and negligent in thy life, and conuersation, conuersing and defiling thy selfe with the vanities of the world, as busie in it as any body, and thinkest to come off, because thou remembrest the Church of God, thou art deceived. Dost thou thinke, God will heare thy prayers, when thou dost not heare his commands? He commands you to separate

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your selues, from the vanities of this world, and you will not heare him, and doe you thinke he will heare you ?

4.

Pray with *instancy and earnestnes of spirit*: a fearefull begger, teacheth how to giue a deniall. God loveth a kind of violence, to dash our prayers against heaven, against the throne of grace with a holy violence and zeale of spirit, which will prevaile much with God. The Iewes haue an old saying, which may have a good application. Since the destruction of the Temple of *Ierusalem* the doore of prayers hath beene shut, God would not heare the people of *Ierusalem*, but yet the doore of teares is not shut, though God seemeth to stoppe against the doore of prayers, yet not against teares: if our *prayers breake forth into teares*, God will regard them. As I haue sometimes observed of *Proteus* that was wont to give certaine oracles, but it was hard to make him speake, and deliver them, but he would turne himselfe, into severall shapes and formes, yet if they would hold out, and presse him hard without feare, into whatsoever forme or shape he appeared, they were sure to haue satisfactory oracles. So, God giveth not blessings, unlesse we will wrastle them out: and contend and striue with God for them, by an earnest and a fervent spirit, And (as *Tertullian* saith) *make prayers fast with fasting, which ordinarily*

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ly, are starved with formalities.

If God should come and threaten to turne all upside-downe; if wee make prayer fat with fasting, with fervency of spirit, with intention, and vigour of zeale, God would bee over-ruled by his servants: and I know nothing in the world, would be a more certaine pledge of mercy, then if we could see the spirit of prayer among Christians.

Lastly, *Pray constantly.* God may seeme to hide himselfe, and not regard the prayers of his servants, but wee must not give over presently, we must hold out and waite upon him. A nobleman you will waite upon, if you have any suite vnto him, and you will be glad if he giue you an answer at last, and shall wee thinke much to waite upon the doores of God, to giue the great Lord of Heaven, and earth a little attendance? this is but to serue our owne turne, if we doe not waite. We must waite, if God saith, as hee did to *Moses*, *Let mee alone*, why trouble you mee? we must resolve with *Jacob* not to let God goe till he blesse vs, this holy violence is good, if modest and constant.

For a meanes to helpe every one of vs, to a serious performance of this dury. In a word lay aside our carnall security, and lay things to heart: obserue the estate of the Church of God, and lay it to heart, or else we shall neuer doe it, the saying is that which the eye sees

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sees not the heart rues not, if wee mind not these things, & thinke not vpon them, if they doe not make an impression into our hearts, we shall never faithfully make our expressions vnto God. *Take heed of the world*, least it doe with us, as the Ivy with the oake, which twists about it and hinders it from thriving. So the *world* twists about many a godly man, and Christianity dies within him: take heed we be not too busie with worldly affairs, that they choak not all thoughts of better matters. There is a story of King *Henry* the Fourth, and the Duke of *Alva*, the King asked whether he had not observed the Eclipses: No, (saith he) I have so much to doe upon earth, that I have no leisure to looke up to heaven, A great many men have so much to doe upon earth, that they have no leisure to thinke of heaven, or any thing belonging to the Church of God, they have so much to doe in the puzzling affaires of this life, and have such a roule of them hanging one upon another; that when one hath done, another comes and woos them; that they never have time to thinke of Gods Church; to lay to heart their duty in that kind. Many men while heaven, and earth, are on fire about their eares; and the Church of God in ruine, and themselves in danger, yet themselves are in the dust, minding nothing but earth. As *Archimides*, the great Mathematician

cian: when the city was besieged, himself did more by his curious art, to hinder the taking of it, then all the rest of the city could doe to defend it, and the Generall of the enemy, gave a speciall charge to preserve *Archimides*. Now the city being able to resist no longer was taken.

Archimides, hearing nothing all this while, the souldiers broke into the house where he was, yet he takes no notice: nay they broke into the study where he was: and the souldiers seeing him so busie, drawing his lines in the dust, not once mooving, nor taking any notice of them, one of them seeing him not regard them, out of a scornfull nature thinking him disregarded drew his sword, and run him through, and killed him, whose death the Generall of the enemy greatly lamented. Let us not bury our selves in the dust of worldly thoughts, and suffer the Churches to perish, but let us shake off this dust from us, and mind our duty in regard of the Church of God, and contend with God for the welfare of it.

For a few *Motives*, besides what I have said concerning *Ierusalem*: and the nature of a *Christian*: and the nature of *Prayer*: It is that which God exacts at our hands: It is of that nature that it hath beene the practise of *Christians*, and we should not bee like them, but should degenerate from them if we doe it not.

nor. It is that which *becomes every one*: and and it is the *injunction of the Church*, there is none that are baptized, but they are bound by their sureties, to be taught the creed, and the Lords Prayer, and the ten Commandements, and they doe not love their creed, that wil not offer vp their praiers for the Church: They that are of the same faith, should breath out the same breath of prayer, and they doe not keepe the ten Commandements that doe not say the Lords Prayer, that doe not offer vp their prayers for the Church of God: were wee of the same faith, and heart with the Church of God, our affections, could not possibly, but breake out that way.

Observe the motive in the Text, *They shall prosper that love thee.*

Let no man flatter himselfe, they that *pray not* for the Church of God, *love not* the Church of God. Let them prosper that love thee, that is, that pray for thee, the one is the counter-pane of the other: if we doe not love it we will not pray for it, and if we do not pray for it we doe not love it. Yea if we pray not for the Church, *wee loose our share in the prayers of the Church*, you will say that man hath a great estate that hath a part in every ship at sea, and yet to have an adventure in all the prayers that are made to heaven are better then all the world: all the Churches

Churches praier is for all the living members of it, the blessings will be to them, for a man to have a venture in every ship of prayer, of all the churches throughout the world, I would not (for my part) leaue my share in it, for all the world, and that man hath no share in it, that will not afford a prayer for the Church, *They shall prosper that love thee*: Certainly, they shall prosper, they that doe love the Church, it shall goe well with them, and they shall prosper, and if they doe not, they shall not prosper. As *Mordecai* said to *Hester*, if thou doe not helpe, thou shalt perish, but the Church of God shall have deliverance. So the Church of God, shall in the end prosper, but they that pray not for the Church of God, shall not prosper, but perish.

In a word the cause is great, and we have great propriety in it, and it concernes us neerely, though we bee remote in place, and the sea part them and us.

The communion of the good, and the contagion of the euill of the Church, redounds to every particular member. And the times are such, that a man would thinke they are times of prayer. Their enemies are as malignant as ever, and not onely so, but potent, and the Church of God all Millitant, in their warfare against their enemies, and inferiour every way to their enemies, both

in *armes*, and *counsell*, their minds are not so sodered together : breaches are made amongst them which makes way for there ruine, and I know not what can ballance this but onely prayer. *Joshua* though he bee the weakest, yet if *Moses* be a praying in the Mount, he may prevaile. There is nothing can counterpoize the odds that is betweene the Church of God, and the enemies of it : nothing can make the ballance euen, and cast the scale to the Church, but Prayer. And so much the more, because God *seemes to bee asleepe* in all their stormes, we should say therefore, as they to *Jonah*, *Arise and pray*, wee should goe and awaken every Christian, to Prayer : that so wee may awaken God that *seemes to sleepe*, and neglect, and let his Churches bee plunged in misery.

Againe we may bee invited with the consideration of the *issue of it* : the ship of the Church may bee still tossed and tumbled, but because Christ is in it, it can never perish. The *Romans* lost many a battell, and yet were conquerours in all their Warres. So it is with the Church of God : they have and may loose many a battell, but in the conclusion the Church will conquer, vntilse man could wrastle with God, and beat him out of heaven, they shall never overcome his Church, or his truth upon earth. Now
bee

hee is a madde man , that will side with a badde cause, when hee is sure the good cause will prevaile.

Lastly, to close all, doe but consider some *Circumstances*, in the bowels of the *nature of prayer*, to invite us to it.

It is almost, *the onely thing left* that we can doe for them, when we see them in compassed round about with dangers, and there is no way to make an escape : Let us doe as *Dedalus*, that when he could not escape by a way upon earth, went by a way of Heaven. Let us goe by the way of heaven, and that is by prayer, that is the onely way that is left, and it is so *easie a thing*, and of *so little cost*, that no man should sticke at it, to give a subsidie of prayers and sighes this way. Yea every man should doe this in his private closet and family, Pray that God would looke upon his Churches, to restore peace where it is not, and to establish it where it is, this is of so easie a cost, mee-thinkes no man should sticke at it. As a story hath it, there were a great many bookes of the Sybills, brought by a man to a King of the *Romans*, and hee proffered them to the King, at such a rate, at a very great price, and the King would not give it : then the man burnt the one halfe of his bookes, and asked double the price that he did for the whole, the King refused a-

gaine, and he did the like with halfe of them, and doubled the price of all again, and then the King considering the value of them gave him the price. I am afraid, if wee forbear to bid prayers for the peace of *Ierusalem*; the time may come wee may be content to bid blood, and our estates, and yet not doe them one halfe quarter so much good as we may now by prayer.

Againe, consider what a *foule blot it will bee*, and what a brand it will set vpon vs, if we be defectiue in this kind. It is a *perfidious* thing to betray the Church, and will leaue a great staine, and a shame vpon us for ever. It is high time to pray, and therefore in my apprehension, you should thinke it *high treason*, not to pray, he is a desperate, deadly traytour to the state of *Ierusalem*; that is not a daily and devout *Oratour* for the peace and welfare of *Ierusalem*, and it will leaue *such a staine and ignominy* behind, that will not easily be recompenced. It is an obseruation of one that wrote the History of the *Grecians* relating what worthy acts many nations had done: the *Lacedemonians* did this valiant act, the *Athenians* did other noble acts, and many other countries other worthy acts, and when it was demanded of him what his owne country-men of *Cumina* had done: he had nothing to say of them, but that they had done just nothing.

Consider

Consider, that if when wee have heard
that others have done so much for the
Church: and that in the Story it should bee
said, wee have done just nothing, wee
have not so much as prayed throughly for
them; what a staine would this bee: it will
bee as great a staine, and brand to vs, and as
little honour to be registred in Stories if
wee should doe nothing in this kind
as it is for *Pilate* to have his
name written in
the Creed.

* * *
* * *

FINIS.

I have been thinking much of late
 of the state of the Church in this
 country, and how much we have
 to do to bring it to a more
 perfect state of unity and
 peace. I have been thinking
 of the many divisions and
 contentions which have
 arisen, and how much we
 have to do to bring it to a
 more perfect state of unity
 and peace. I have been
 thinking of the many
 divisions and contentions
 which have arisen, and
 how much we have to do
 to bring it to a more
 perfect state of unity and
 peace.

Yours
 truly
 C. A. B.

1812

A
S E R M O N

V P O N

I Sam. 2. 30.

By JOHN STOUGHTON,
Doctor in Divinity, late of *Alderman-*
bury, London.

*Quanto major Honor datur, Tanto majus Periculum
comparatur. Auguft. Ser. 62. ad frat. in Eremo.*



LONDON,
Printed by *John Dawson*, for *John Bellamie*, and
Ralph Smith, and are to be sold at their shop, at the
three golden Lions in *Cornehill* neere the
Royall Exchange, 1640.

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A Methodicall *Analysis* of the principall things treated
of in this Sermon, as it was perfected by the *Author*.

I SAM. 2. 30.

I. *Introduction.*

I Context. The Judiciall Processe of God against Eli,

{ I The sinne of Eli.

{ I Of his Sonnes,

{ 2 Of himselfe.

{ 2 The sentence of God against him : wherein

{ I Gods gracious exaltation of him,

{ 2 His iust Degradation,

{ 2 Text. Wherein observe,

{ I Elies Pattent for Honour,

{ 2 The Revocation of that Pattent,

{ 3 The reason of that Revocation,

{ I Elies Sinne,

{ 2 Gods Justice.

Observations of his Honour; 1. From

{ I The severall postures of it;

1 The toppe of Honour,

2 The fall of Honour,

3 The rise of Honour,

{ 2 The Characteristicall nature of it.

The State of Honour,

Rule of Honour.

2. *Traetation.*

I Doct. The service of God in the Ministerie is a very
honourable function.

I *Explication.*

{ I What Ministry, { I Legall,

{ 2 Evangelicall.

{ 2 How is it honourable :

The Analysis.

In respect of the qualitie of it there is a Double

- | | | | |
|---|------------------------|---|---------------|
| { | 1 Honour, | { | 1 Civill, |
| | 2 Title to it from the | | 2 Spirituall, |
| { | 1 Person, | { | 1 Office. |
| | | | 2 Office. |

2 Probation.

- | | |
|---|----------------------|
| { | 1 Ori: by Scripture. |
| | 2 Viori: Reason. |

All things in their function are honourable.

{ 1 They serve an Honourable Lord, the King of Heaven.

{ 2 They serve in an Honourable employment,

{ 1 As Gods Legats,

{ 2 As Christs Colleagues.

{ 3 Their gifts are Honourable

{ 4 Their reward is Honourable.

{ 1 Of Knowledge,

{ 2 Of Eloquence,

{ 3 Of Conscience.

3 Application.

- | | | | |
|---|----------------|---|-----------------------|
| { | 1 Consolation. | { | 1 Of the Church, |
| | | | 2 Of the Magistrates, |
| | | | 3 Of Ministers, |
| | | | 4 Of Candidates, |
| | | | 5 Of the People. |
| { | 2 Instruction. | { | 1 Of the Church, |
| | | | 2 Of the Magistrates, |
| | | | 3 Of Ministers, |
| | | | 4 Of Candidates, |
| | | | 5 Of the People. |

{ 1 The Peoples Duty:

{ 1 Acknowledge their Honour,

{ 2 Carry themselves accordingly.

{ 1 In a due respect,

{ 2 In a noble Stipend,

{ 3 In a facile obedience.

{ 2 Motives.

{ 1 Equity of the Duty,

{ 2 Greatnesse of the Sinne

{ 3 Sharpnes of the punishment.

{ 1 Against God,

{ 2 Against themselves



A SERMON VPON

I SAM. 2. 30.

Wherefore the Lord God of Israell saith, I said indeed, that thy house, and the house of thy father should walke before me for ever : but now the Lord saith, bee it farre from me : for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

BEsidēs other things, this is one maine part of the Chapter : The Iudiciall processe of God against *Eli*, in which wee may obserue these two steps, or degrees. First, wee have the sinne of *Eli* against God. Secondly, we have the sentence of God against *Eli*.

I. The sinne of *Eli* against God, which was partly, the sinne of his sonnes, in the twelfth verse. And partly his owne personall sin.

His sonnes : of them is noted, the loosenesse of their lives in the office of the Priesthood, in many particulars.

1. Culpa Eli.

1. Filiorum.

H

For

2. *Ipfus.*2. *Sententia Dei.*1. *Gratiofa exaltatio.*2. *Iuffa Degradatio.*

For *Eli's sinne in his owne person*, is noted the loosenes of his discipline, that he carried himselfe too remissely, and indulgently towards his sonnes, in case of their sinning, and then

Secondly, as we have the sinne of *Eli* against God: So, vpon that, the sentence of God against *Eli*, wherein we may observe 2. distinct things.

Gods gracious exaltation of him: ver. 27. which God mentions by way of introduction, evincing the equity of his proceedings against *Eli*: he doth it by a commemoration, and taking notice of all the mercy, which hee had bestowed upon him, and upon his family: that he had pickt him out from among the children of *Israel*, and advanced him to the dignity of the Priesthood. And this is brought in as an aggravation of his sinne. *I said* (saith God) *that thy house, and the house of thy father should walke before mee for ever*: how durst thou then doe such a thing as to kicke at my sacrifice, and at my offering, which I commanded in my habitation, and honourest thy sons about me.

Now this being cleare, and the equity, and justice of the sentence being evinced, wee have

Secondly, (in the words of the Text) *his just degradation, and the severity of the sentence*, wherein you may observe (to give briefly the summe of it) these 3. things.

In

In the beginning of the verse, you have a p^{at}tent or graunt of honour to *Eli*, and his family : I said *thou and thy fathers house should walke before me for ever.*

1. Concessio
Honoris.

Secondly, we have the revocation of that graunt but now thus saith the Lord, *Farre bee it from me.*

2. Revocatio
Concessionis.

Thirdly, we have *the reason of that revocation* : why his p^{at}tent and graunt of honour was^t revoked and called in : wherein there is

3. Ratio revoca-
tionis.

Implied, in the sinne of Eli, his provoking God by despising and *not honouring of him*, in the place of honour that God had set him in.

1. Culpa Eli.

Directly exprest, the *Iustice of God* and the holines of his nature, which would not suffer him to winke at such exorbitancies: it is incompatible with his nature, to beare with such injuries : he should deny his nature, if he did suffer it; in the last words, *Those that honour mee I will honour, but those that despise mee shall bee lightly esteemed.*

2. Iustitia
Dei.

Before I enter into the consideration of the words read, I shall propound but one observation out of the history, which though perhaps it may seeme something curious, yet I know it may be exceeding profitable. In the main of the story, we may, both in regard of every Person and every family, and every State, and every Church, see a mirrour of the course of honour, and the *steppes by which it doth decline.*

I onely note thus much out of this story, in one thing.

Wee have here three generations recorded to us : *Eli*, *Phinehas*, and *Ichabod*. *Eli*, he begets *Phinehas*, and *Phinehas* he begets *Ichabod*. Now in *Eli* God taxeth remissenesse, want of zeale : in *Phinehas* he taxeth prophanenesse, want of conscience : and *Ichabod*, (his very name boades no other.) *The glory is departed from Israel*. The note then is this.

Let but Zeale in a person, in a Family, in a state or Church ; once degenerate to luke-warmnesse, and then luke-warmnesse will soone beget prophanenes, and prophanenesse will not be long before it doe precipitate, and bring us to ruine, that will bring in Ichabod, the glory is departed.

Want of zeale is the first step, from whence there is but one discent to ruine. This being thus briefly premised, I shall now fall to the words of the Text.

And the text may seeme to bee a Charter of the Clergy, or a Kalender for all manner of dignity : or it is a perpetuall prognostication of the course of honour, though calculated for the Meridian of the high Priesthood, yet such as may serve (as those men vse to speake) for the generall latitude of all eminency, and may concerne all.

There bee but these 5. things : (though there might be many more) which I will take notice of, in the whole verse. We have.

1. The

The $\left\{ \begin{array}{l} 1. \text{ Place} \\ 2. \text{ Fall} \\ 3. \text{ State} \\ 4. \text{ Rise} \\ 5. \text{ Rule} \end{array} \right\}$ of honour.

And so many things the words imply, and in short, you may easily have them at your fingers ends.

In the three former, we have the *severall postures* of honour and

In the two latter, we have the *characteristicall nature* of honour;

In the three former, the severall postures of honour: there is

1. Honour *Culmenant*, in the *dignity* of the *high-priesthood*.

2. Honour *Occident*, in the *fall and declining* of it.

3. Honour *Orient*, in the *rise of it*, which is from God. There is likewise

The *Characteristicall nature* of honour.

The whole *spheare* or the whole globe of honour, hangs very tickle, and it is a very hard thing, to mannage honour well.

And the *Horizon*, that bounds both the *Hemisphaeres*, is the last thing that I propounded in the Rule, by which the justice of God doth weigh (as it were) in the ballance all honour, and that by which it either rises up; or falls, and declines. On the one side, *Grace advances*,

vances,

Observatio-
nes Honoris.

1. Doct.
Titulus Illu-
stris.

vanceth and perpetuates honour, and on the other side, Sinne degrades, and evacuates honour.

So that according to these 5. there will bee but 5. points I shall take notice of out of these words.

That the service of God in the Ministry, is an honourable service.

(For I shall propound it thus rather in a generality, then particularly confine it to the high Priest-hood, which was the service of those times) I say the *service of God in the Ministry* (how ever men esteeme of that ranke and condition,) *is an honourable service.* I said (saith God) thou shouldest walke before mee: it is a walking before God. The scripture makes a *Periphrasis* of the dignity of Kings; *walking in and out before their people.* Kings they walke before their people, and ministers they walke before God. The ministry, and service of God in it, is an honourable service.

2. Doct.
Status mobilis

There is no eminency but is subject to the Epilepsy: there is no honour but may have the falling-sicknesse

There is no patten God grants of perpetuity to any man. As the Lawyer speaks: it is not *durante vita*, but *durante bene placito*. God grants no man a patten for honour during his life, but during his owne good pleasure, it is not as
some

some men haue it, *quoad vixeret*, but *quoad sic gesseret*, so long as as a man lives, but so long as a man carries himselfe, toward God as hee ought to doe. There is no honour but is subiect to mutability, it is an vnstable, and slippery place: The very state of honour, even when it is in the very flower, and height, and excellency of it, yet then it is a very slippery place.

In the next place,

It is a very hard, and difficult thing, to manage honour without danger.

3. Doct.
Munus difficile.

And then again (though I know that it might have bin martialled otherwise, and preferred a little higher; but yet here it is more proper for my scope) there will bee another part which is:

All honour is not from the earth, but from heaven, from God.

4. Doct.
Ortus celestis

It is God that raiseth to honour and he that ruines: it is he that puls downe, it is God that rules all, all is from him, the disposing of honour is in the hand of God: as in Heraldry, it is a received maxime, that the King is the fountaine of honour, it is most true here; the King of heaven is the fountaine of honour.

The equisable rule of Justice, by which God doth dispence, or deny honour is according as men doe honour or despise God.

5. Doct.
1us Equabile.

And

And that is exprest in the last words, *for them that honour mee I will honour, and they that despise mee shall be lightly esteemed.*

1. *Doct.*
Dei Ministrum
Honorificum.

For the first Point. *That the service of God in the Ministry, (howsoever the world account it contemptible, yet) it is a very honourable function.* Briefly to open the point.

1. *Explicatio*
propositionis.

There are but two things, and that in a word I shall speake of.

I. *What service and what ministry is honourable?*

1. *Quod*

II. *How and in what respect it is honourable.*

I. *What service, and what ministry is honourable.*

In a word, that service is honourable, wherein a man is in immediate attendance vpon God, and that belongs to his speciall family as it were (as Ministers doe) the service of those is honourable.

1. *Legale.*

First, whether it bee *legall*: in those that lived under the state of the law, it was an honourable place and service then, to belong to God, even in the legall services, and sacrifices of the Temple. Therefore in the

2. *Evangelicum.*

Second place, (for the Apostle so reasoneth) if the *services*, and employments that were *legall* vnder the law were honourable, much more those services, that are *Evangelicall* under the Gospell. There being so many things that doe much advance, and nothing that doth impair that honour; there is no rea-

son

son to thinke that it should suffer disadvantage, in the state of the Gospell: if the legall service were so honourable, then is the Evangelicall service in the ministry, for that hath not lost, but rather gained in point of honour, but

Secondly, How must it bee understood? in what sense, and in what respect, is this service of God honourable? in one word there may bee:

A double honour, and
A double right to that honour.

A double honour. A *Civill honour*, and a *Spirituall Honour*; and it is true, these can hardly bee separated among men, but the thing I speake of, aimes, not at civill honour, that the service of the ministry is honourable in civill respects: that there is a civill honour due to them; more or lesse is plaine: for it is impossible that if there bee a spirituall honour due to any, but that men that understand themselves should make some expression of it in some civill way, but the spirituall honour is that which I aime at, now besides this double honour, there is

A double right and title to this honour; any person may be honourable: or, an office may bee honourable, honour may bee either in regard of the *person*, or in regard of the office it selfe.

1. Quomodo.

1.

2.

Quoad

1.

Qualitatem :
Duplex honor
§ Civis
§ Spiritus.

2.

Duplex jus ex
§ Persona
§ Officio

I

Some

Some mens persons are of that worth: as he said sometime, when others were striving who should sit highest at the feast, place mee where you will, I will honour the place where my selfe sits. Some men by their worth may obtaine, and command more honour then the eminency of the place doth afford. As a Giant being in the bottome of a well, though hee be in a very low place, yet he is a Giant, and a great man still, and a dwarfe though hee be upon high upon the top of a mountaine, yet he remaines a dwarfe still. Personall respects may deserve honour, may give a man title, to honour, and so in that respect, their may be honour due to an inferiour office, but I meddle not now with personall honour that may belong to this or that Minister, in regard of his personall excellencie, but the thing that I aime at for the present is.

That the very office of the ministry is, ipso facto, *honourable*: though their be not in a man personall Eminencies, that may command speciall respect; yet if hee be in the place of the Ministry, there is an honour due to him in respect of his place, and in respect of his Office. Not that I entend here to make a vie with honour, as some Papists have done, as one of them said: If he should meet with an Angell, and a Priest together, he would first doe his duty to the Priest, and then afterward salute the Angell, but I am sure in some respects the

the office of the ministry, is not inferiour to the Angelicall office. I shall say no more for the opening of the point.

For the prooffe of it, in a word: I shall likewise be very sparing, but I cannot altogether omit it.

First of all for the proofe of it that it is so, I shall forbear particular testimonies of scripture supposing the thing to be plaine enough; Those titles and many other things given to them, and those many records in scripture may make it appeare clearely, that the service of the ministry is an honourable service, but I will give but a touch of some few things.

In the first beginnings of the world, and of mankind, the Priesthood and service of God proportionable to those times, did descend to the birth-right: the eldest, and most honourable in the family, did succeed in the Priesthood: To omit the conceits of the ancient Poets of those times whose speeches were *Rex amicus rex idem hominum atq; sacerdos*, it was not strange to have a man a Priest of the most high God, and a king of regions: but yet in scripture wee know that *Melchisedec*, was King of Salem, and Priest of the most high God, but afterward vnder the Law, though it pleased God to sever these two: *Ruben* was the first borne among his brethren, and so had the right of Priesthood by nature: and so the Sacerdoticall dignity should have rested upon him: yet you

Probatio.

ori

Scriptura.

know how God by his father *Jacob* (the Spirit of God directing him) translated this, and divided it between two, the honour of the birthright was fastned upon *Levi*. As *Reuben* lost it for his *sinne*, So *Levi* got it for his zeale, in executing the commands of God upon vile sinners. God tooke it so well at his hand, that he gave him the Priesthood for it, and the other piece of the birthright, the other dignity, that was translated from *Ruben* to *Judah*, so that became the royall tribe. Now it shewes that the office of the Priesthood is a very honourable office. *Levi* attaining it by the birthright, being the *eldest adopted sonne*.

And in the *New Testament*, there is many titles of dignity, and many intimations of the honour of this office. The *Ministers* are the *seven golden Candlesticks*, and the lights in those *Candlesticks*, and not *inferiour lights*, for they are *stars in the right hand of God*, the *Angels of the Churches*.

2.
[A1071.]

And for the *A1071*, the *ground and reason* of the point, why any man in reason cannot avoide it, but must assent unto it; *viz.* that the office of the ministers of God is very honourable, to omit personall respects though that might serve to convince base spirits, that have a base esteeme of them, their education is ingenious, they are bred ingeniously, in all literature, which all doe account, though not one of the *liberall sciences*, yet one that is more honou-

honourable then all the rest, and many other things that belong to that, as wisdom, or eloquence, or vertue which will beautifie and adorne and make a man honourable, that hath no chinke, or gold, or purchase, or birth-right or blood, but I forbear those, onely who so ever viewes, and considers well, shall find, that all things concerning Ministers in their place are honourificable: It is *the Lord* whom they serve, and he is honourable, *the service* in which their Lord employes them, is *great and honourable*, their worke is great and their *wages* also is great, and honourable, I will touch but a little these things.

*Honorifica
omnia:*

They serve a great Lord, and I pray, what makes the servants of Kings and Princes honourable, but the honour, and the greatnesse of their Masters? there is a reflection from their masters that guilds over them, and makes them to bee in an honourable estate: and shall not the servants of the king of kings be accounted honourable, that have immediate dependance and attendance vpon him? it is the saying of a great Senator of *Rome*, hee would willingly (in the great concussions, that had scattered the whole common wealth) have recovered the liberty, that before they had, but seeing they were necessitated, and that they must needs lay downe their liberty and chuse a Master, he said he would chuse *Pompey*, rather then *Cesar*, because hee thought him to

*1 Dominus.
5 Rex
2 Cels.*

bee more noble, vertuous, and more ingenious, towards the state of that common wealth and his reason was *δὲλα ἀγαθὸν τὸ κρατεῖν*, and may not wee say more truly: *δὲλα θεῶν τὸ κρατεῖν*: to be a servant, and not to bee a mans own man is some dishonour and diminution in it selfe, but that is such a diminution, that no man can avoide, we must be all servants, there is no helpe for that: now this makes an honourable service, to serve an honourable Master; in that case, an honourable service is more considerable, then absolute freedome and liberty, for their master is the King of heaven, a meane servant belonging to the King, in any office about him, is more honourable, then many an honest freeman: the meanest of Gods servants, the Ministers, is honourable. But

2. *Munus.*

They are not onely servants of a great Master, but *servants in an honourable condition* and imployment: their imployment under God, and in his service is very honourable. To pitch upon two particulars, and omit all other things, wherein the honour of their imployment is presented to vs:

1. They are employed as *Gods Legates*,
2. They are imployed, as *Christs Colleagues*, and companions in that service.
1. They are imployed as *Gods Legats*, and Ambassadors, and that is no dishonourable place; nay, it is by the law of nations counted an honourable service: To be an *Ambassador* to represent

present the person of the king himselfe, according to the custome of some kingdomes, though a man of inferiour ranke be employed for the Kings service that way, he doth obtain the title of honourable as long as hee lives, though he have no other dignity. Now as the Apostle saies, *we are Ambassadors for Christ, as though God did beseech you by us, wee pray you in Christs stead, be reconciled to God.*

But there may be a great deale of difference of Ambassadors, according to the nature of the Ambassage they are employed in: there be some meane ambassages men may be employed in, and thete bee some other, that are of higher importance and concernement, that all men are not capable of. Now can there be a greater employment and ambassy, from God to man, than those arrands and businesses which the Ministers of God are employed in? (To omit all other circumstances) they are not employed about petty and inferiour things, about quarrels or brawles, or such like things: or matters of commerce, or trade in generall, but they are employed about the Staple-trade and *maine commerce betweene Heaven, and earth*: they are Ambassadors in things of the highest concernement: not of things belonging to the body, but to *the soule*; and of things that belong to the soule, not in small, and inferiour things, but such things as concerne the *very vitalls and highest excellencies of the soule*, to bring *felicity*

felicity, and eternity to the soule, to helpe and further men in the way to heaven ; as it were reducing them to an affinity, to a contraction of a marriage with God himselfe, and of all services in the world, and of all Ambassages, those that are imployed by Princes to negotiate their marriages, are accounted most honourable.

And as their *relation* is honourable, they are *Gods servants*, and their *employment* is honourable, they are *Gods Ambassadors* : So they are in this businesse, not onely Legates of God : But

2.

Colleagues with Christ ; in joynt commission with Christ himselfe. Now doe you thinke that the service, which Christ himselfe acted the part of, so long as hee was in the world was contemptible ? *Christ* himselfe was the *Minister*, and *Ambassador* of God, for those same ends, that his *Ministers* are (though in a higher degree) hee did that which properly belonged to himselfe as a *Mediator*, paying the price of our redemption, yet hee did this also as hee was a *Minister*, to reduce and bring men vnto God, I say, it was the office of Christ in which he spent his time upon earth. Now to be joynd with Christ, to be his *Colleagues*, to be in joynt commission with him, must needs bee honourable : nay the scripture expresseth something to adorne them higher, for they are said to be *fellow labourers with God*,

God, &c. that in the *greatest worke*, that is, in the *conversion of men*, as it is the saying of the Father, the *greatest worke of the Divinity is*, in taking care for our *humanity*, to save our *soules*, now that God would make his Ministers *fellow labourers* with himselfe, it is a very *honourable conjunction*.

Their *gifts* are *honourable*, whether they be *gifts of knowledge, learning, eloquence, or conscience*.

Lastly, as their *master* they serve is *honourable*, and their *service* *honourable*, and *gifts* *honourable*: So their *reward* is also *honourable*. I cannot speake of the *reward they have here in their way*, nor is it to be expected that they should have *great matters* here, the *lesse* they have here, the *more* remaines for them in *heaven*: the *Papists* have a conceit that besides the *crowne of glory*, and *immortallity*, that shall be given to every *faithfull Christian*, there is a *Coronate also of glory*, which shall give a lustre to the former: and shall be given to 3. sorts of persons, to *Martyrs*, to *Virgins*, and to *Doctors*, and they give the reason, because there is 3. grand-enemies, *viz.* the *world*, the *flesh*, and the *Devill*: and these 3. sorts of persons encounter them. The *Martyrs*, they shall have a *Crowne*, because they are imployed in the front of the *battell* against the *world*, they are set (as it were) at *Cannons mouth*, against all the *oppositions* of the *world*, and they make their *station* good, and *maintaine Gods cause*, and *bidde defiance* to all the *world*, they *desire* the

K

world,

3. Dona.
Scientia.
Eloquentia.
Conscientia.

4. Proximi.
Vici.
Patrie.

world, and dare it to doe them hurt.

The *virgins*, that live, and continue always so, they bidde defiance to the flesh, and therefore they must have their crowne. And the *Doctors* also, they must have a crowne, because they have the greatest enemy to encounter with, and stand in the greatest opposition, to bid defiance to the devill himselfe, and all his policies, by which he doth seduce men : and they are most exposed to perill, because they are Gods particular instruments which God vseth to reduce men from the jawes of the Devill, and therefore because they goe away conquerors in this, there is a particular Coronet for them. I mention not this to justifie every notion in it, but sure I am the reward of the Ministers shall be a heavenly reward: It is true, there is but little preferment, or encouragement, nothing sutable to the honour we have spoken of, that Ministers have here. As you know Ambassadors have not preferment while they are abroad, but when they come home in their owne countrey their King will preferre them, and so God doth, he lets it till they come home, and then *Those that convert many to righteousness, shall shine as the sunne in the firmament*, shewing that there is a peculiar honour belongs to the Ministry.

To come then to the Application of the point,

1. This may be *matter of comfort*, to the faithfull

Dan 12. 3.

2. *Applicatio.*

3. *Consolatio.*

full Ministers of God, against those that condemne their persons and ministry; and this is matter of consolation, to beare them up against all scornes, and indignities, that are put upon them in regard of their ministry. As the Poet reports a story of a certaine rich man, that when hee went abroad, the people that met him, would curse him, and call him *bise-figge*, he being a very niggard, yet (saith hee) very wittily, *Populus me sibilat, at mihi met ipse plando domi*, When I come home to my counting house, and seeing the angells smiling vpon mee, I comfort my selfe against all those scornefull speeches. So may not the faithfull ministers of Christ doe in the like case when the world scoffes at them? that when as it is said unto them, as it was said vnto *Elisha Come vp thou bald-pate*, *Come up thou bald-pate*: may not they counterpoize this, when as they goe home and come into their closets and looke upon the *charter*, and the *commission* that they have from God, that they have a commission from the God of heaven, to be his servants, in choise imployments: may not they say to themselves, did not God appoint us to walke in this way? did hee not set us in this place and office? and he it is that saith, *I will honour thee*, it is enough that he saith *I will doe it*, he hath not promised that the rascallity of the world shall honour them, but that hee himselfe will doe it, and *laudari a lan-*

dato viro, ea demum est vera laus. i. e. they shall receive honour from one, which is honourable indeed, and that is true honour. To passe the vse of reproofe.

This point may be of good Vse for instruction, to instruct all sorts and conditions.

First, it may be a good *Item* to those that shall sit at the sterne of the Church, to take care whom they doe give admittance and way to in the entrance into the ministry. It is a memorable story of *Constantius*, the father of *Constantine* the great, that when he was advanced to honour, there were about him, many Pagans and many Christians, and he (to discover who were Christians, and who were not) made an edict: that all those that were Christians, and would not worship the heathen Gods, should immediately depart from the Court, upon this all the Pagans flockt about him, and many false-hearted Christians also presented their service to him, to whom he made this answer nay (saies he) *if you will bee false to your God, I will never trust you to bee a servant to me.* It behooveth the governours of the Church to prevent this, that no vnworthy persons be admitted to the office of the ministry to bee a servant of God in so choise an employment. It was *Ieroboams* sinne, that he made Priests of the vilest of the people, and it is a foule shame, and sinne, that God should be served with base and vnworthy persons, that such should goe for his

2. Instructio
omnium.

1. Ecclesia.

his Ambassadors, that cast a disgrace, and dishonour vpon the office it selfe: the saying is of old, every blocke is not fit to build in Gods house, at least to be a builder, a principall builder, to bee a Minister, and dispencer of the mysteries of the Gospell. Therefore this may be a good Item to the Church, to take heed who they admit into this office. But humbly, by way of instruction, I shall need say but this:

There is two things required, to make any office warrantable, and authentike in this case:

1. There must be an *Externall Calling*, and
2. There must be an *Internall Calling*.

Without the *Externall Calling* of the Church who can take vpon him, and vsurpe, such an office as this is?

And without an *internall calling*, what right hath the Church to put any into such an honourable office? therefore it is the Churches part, to examine whether they whom they admit into this office, have a commission from God or no: and the seales of it must be

Ability, and

Integrity.

Ability, for matter of Doctrine, and Integrity for matter of Conversation; and they that doe not bring with them their commission from God, with these seales, should not find admissiō from the Church.

This may be a good *fiem* to *Magistrates* that have (though not the acting of any Ecclesiastical

2. *Magistratus*

call

call busines, yet have) the over-looking of all, and are to have a care of the Church, that all things goe well with them, to *fence and hedge* about the Ministers that every wilde beast may not tread them downe, that it may not be the cheapest thing in the world, to baffle a Minister, who is Gods Ambassadour, to suffer them to bee evilly dealt withall, and shamefully intreated: Shall any one ? shall a player, have better quarter, then a Minister? this is a hard thing: it therefore concernes the Magistrates (if this be an honourable place) to fence it, that there may not be liberty to dishonour it, by every one that pleaseth.

3 *Minist-
rum.*

It may be a good *Item to all Ministers*, to *main-
taine* the honour of their place, and not to blemish or evacuate it with their vnworthines, the place it self is honorable, & some men may cast a lustre, and honour upon the place, and some men may again defile it, and disgrace it, and expose it to contempt and derision, as he said of the learned Cardinall, he was a learned man, and for it was advanced to a Cardinallship, but when he came to that advancement, *quo demum maior eo melior*, he did adorne the scarlet robe that hee wore with more then scarlet worth. Let every one labour to *adorne* the place, and advance the honour of the place by his worthines, and take heed hee doe not make the place vile, for his persons sake, but take notice of those things, that makes the ministry truely honou-

honourable, and indeavour after them. As labour for those *abilities*, that are required, and necessary to such a place: there should be in men some competency that way: that they may not bee a shame to the place of the Ministry. And labour to adorne the place with *diligence, and fidelity in the worke of the Lord*, sloth, and negligence, is a contemptible thing, and makes men vile and odious. Labour also to adorne it with *holinesse of life* and conversation; without which the other are no more but as a pearle in the head of a filthy toade: a pearle in the head, and the body all poison, for men to have good and able parts, but stinking and rotten lives, ready to poison every one with the report of them; that is not the way to maintain the honour of the ministry. Labour therefore for an vpright life, and conversation, which will bee a great credit and adorning to the office of the ministry, it growes to bee despicable, when there is a failing in this, and a man in the want of it, doth but degrade himselfe of the honour due to the office.

This might also bee a caveat to all *Candidates*, to those that are to *enter upon the ministry*: especially to such as are every way *unfit and unworthy* for it: doe you despise the honourable place of the ministry, that you will bee ready to thrust your selues into it, before God calls you, and their be worth in you to fit you for it? take heed of this, for else it will

*Candidatus.
rum.*

will bee your great sinne, and your exceeding shame.

5. Populi,
1. Officia.
*Agnoscant et
recognoscant
jastigium.*

This may bee a good *Frem* to the people, in a word, to teach them what apprehensions, they should have concerning the Ministers, that they would acknowledge this honour, and carry themselves accordingly, and there be 3. things I will mention.

1. *Et quabili
honestamento.*

First, It is fit, that the people should give them *honourable respect*, in such a proportion as is meet, an *honourable countenance* is due to them that are in an honourable place.

2. *Nobili Sti-
pendio.*

Secondly an *honourable maintenance* is as due, it is a vaine thing to set a man high in respect, and to starve a man in his meanes.

There is an honour of *Maintenance*, as well as of *Countenance*, and it is impossible the repute of the Minister should be kept up, without an honourable maintenance. It hath beene said of some of the City, that their manner is to *deale with their Ministers*, as *Carriers* doe with their horses, to lay heavy burthens upon them, exact worke enugh; but they shall have but *easie commons*, and then to recompence this, they shall have bells hung about their necks, they shall be commended and applauded highly for excellent Ministers, and great paines-takers, but good words will not fill hungry bellies, nor cover naked backs, nor fit a scholar with a Library. But that no man may mistake me, I know there is no worthy Christi-

an

an but abhorres the thought of this, there is no noble Citizen, but is farre from such a kind of carriage, yet you know there may bee vn-worthy cullions whose practice is such, Ignoble, hoggish Gaderens, that will be ready to grutch and grumble at the expence of a penny, for the maintenance of the divine candle, that wasteth it selfe to give light unto them, that will rather die to save charges, then spend money to save their lives. It is a saying, that he that needs the lampe will not grutch to give oyle to preserve it: but yet many there are who had rather live in the shadow of death, then bee at cost to preserve the light of life. I have heard it hath beene observed by some, as an unquall carriage in Ministers, who will plead earnestly, for their owne dues, and yet deny God his: Some have observed this as an unequall kinde of carriage, but I may tell you it is unequall to force Ministers to plead for their right untill they bee hoarse, even then when they should be giving of God his due, and the people theirs: but I suppose there is no reasonable man, but will thinke that an honourable maintenance is due to an honourable service.

Lastly. There is an honour of obedience, and service, which is the chiefeft of all, if they be in an honourable place, then whatsoever they do by vertue of their commission, such as they have good warrant for from God, take heed

L

how

3. Facilliose-
quio

how any man kicke or spurne against them, but let us say as *Cornelius* said to *Peter*, *Loe we are all here ready to heare all things that are commanded thee of God.* We must looke up unto God therefore as he layes the charge upon the ministry and so we must take our charge from them, and yeeld obedience answerably.

2 Motivo.
Rei aequitas.

To adde a word or two by way of motive. It is not because I would plead my owne cause or the cause of others, that are of my coate, for I doe not frequently harpe upon these strings, neither doe I complaine, for honour, God hath given mee more then my expectation, and for maintenance, sufficient according to my desire. So that it is not for any private respect to my self. But the motives I desire to commend unto you, are in respect of your selves. Two things I shall but mention.

First of all consider it is a great sinne, not to give the ministers of God, those honourable respects of observance, and obedience, as is meete to doe. It is a sinne against God. And a sin against a mans selfe.

I.
Peccati gravitas. In
Deum,
Tcipsum.

A sinne against God, the injury and dishonour that is done to any of the messengers, and ambassadours of God, reflects upon God himselfe, God takes it as done to himselfe, it being done to his ministers and messengers. So that in this respect, we shall be found ~~enemies~~ to be fighters against God himselfe. And as it is a sin against God;

So

So it is a *sinne* against our selves, you are here in most injurious to your selves, for by this meanes you *hinder the efficacy*, and powerfull working of the Ministry of the word upon your owne soules, there is no greater impediment, and checking busines to hinder the receiving of good from any minister, then when a man is anticipated with base, and meane, & low conceits of him, if men contemne their persons or their callings, and give them not the honour in their hearts which is due to them, it is a mighty let and impediment, of their improvement and advantage in goodnes, by their ministry. So that it is a sin against God, and a sin against our selves, but then

Doe but consider, *what will be the end and issue of sinne*, sin owes a man a spight, and will pay him home one day. God will not suffer sin unpunished: Especially a sinne of this nature, that strikes, and reflects so upon himselfe, hee hath said, *touch not mine annointed, and doe my prophets no harme*, if we therefore faile in this duty, God will not faile to meete with us for it another day. It is reported, that *Rome* was destroyed to the ground, for some abuses that were offered to an Ambassadour that was sent unto it. And *David* we know never played any such harsh play in all his life, as he did to the *Ammonites*, that despitefully used his Ambassadours, which he sent unto them, *when they shaved their beards and cut their coates*, let us take heed of abusing the

2.

Pane accubi-
tus.

messengers of God, of cutting their coates in any kind, of cutting them short of their tythes as some doe that allow not them needfull maintenance, even so much as is for necessity; that if the ministers themselves should cut their coates according to their cloath, they must be forced to goe in part naked. Let us take heed of this, as also give unto them, all *due respects of observance, and obedience* as is meete, for if we do not doe it, we sinne against God, and God will not put up at our hands the indignities we offer to those who are under his owne protection, that are his messengers, and Ambassadors, God will take it highly, and punish it hainously.

FINIS.

BARUCH'S SORE
GENTLY OPENED:

GOD'S SALVE
SKILFVLLY APPLIED:

In two S E R M O N S.

BY
JOHN STOUGHTON,
Doctor in Divinity, sometimes Fellow of
Immanuel Colledge in Cambridge, late of
Aldermanburie, L O N D O N.

A M O S 5. 14.
Seeke good, and not evil, that you may live.

L O N D O N,
Printed by R. B. for Iohn Bellamie, Henry Overton,
Iohn Rothwell, and Ralph Smith. 1640.

1 Su

1 Pa

THE
LONDON
AND
WINDSOR
HOTEL

LONDON
Printed by R. B. for the Proprietors, Messrs.
The Reform and Regent Co. Ltd.

A Methodicall Analysis of the chiefe Points handled in these Sermons, on J E R E M I E 45. *last verse.*

- 1 Summe. Record of a Prophecy, sent by way of
 - Message, { 1 From God.
 - Letter, { 2 By *Ieremias*.
 - { 3 To *Baruch*.
- 2 Particulars, the Prophet
 - 1 Tenders the strength of his commission, wherein we have,
 - 1 The inscription of the Prophecy, containing the circumstance of
 - 1 Persons.
 - 2 Occasion, intimated in the time circumscribed,
 - 1 Generally, by the Act.
 - 2 Particularly, by the time.
 - 2 Supercription of the letter.
 - 2 Delivers the summe of his errand, or negotiation, which I may propound
 - 1 Metaphorically, like a
 - 1 Chyrurgian, the
 - 1 Sore of *Baruch* gently opened, tenderly toucht, being
 - 1 Imposthumation of humours.
 - 2 Inflammation of spirits.
 - 2 Salve of God skilfully applied, in a Plaster
 - 1 Corrosive.
 - 1 Strong, to eat out the proud flesh, and abate the swelling.
 - 2 Sharpe, to cut the tough humour, and mitigate the raging.
 - 2 Incarnative.
 - 1 Drawing,
 - 2 Healing, that the wound
 - 1 Though it were Epidemicall,
 - 2 Should not prove mortall.
 - 3 Physician,
 - 1 Prognostick, of Malady, arising from
 - 1 Redundancy of humours peccant, Plethory.
 - 2 Deficiency of spirits, Lipothymie.
 - 2 Practick, of remedie.
 - 1 Easing nature, and disburthening, by a
 - 1 Gentle preparative pill.
 - 2 Sharp purgative potion.
 - 2 Raising nature, and begetting good blood, spirits, by a
 - 1 Strengthening Electuary, rectifying the part affected.
 - 2 Sovereign cordiall, fortifying the heart dejected.
 - 2 Properly, like a Divine, *Baruchs* case of conscience.

- 1 Plainely propounded, complaint of
- 1 Deserion.
 - 2 Affliction, endlesse, easlesse.
- 1 Punctually resolved, cured, for which two things are,

- 1 Premised,
- 1 Strong and cleare conviction.
 - 2 Sweet and sharpe Reprehension.
- 2 Prescribed, something by way of,
- 1 Spirituall and grave Instruction.
 - 2 Sweet Consolation.
- 1 G nerall, Gods gracious care of him.
 - 2 Particular circumstances, commending that grace.
- 1 Singularity among the many perishing: he in the gretest danger preserved.
- 2 Sufficiency for the maine, what ever became of other things, he should have his life given him for a prey wheresoever he went.

2 Observations, from the

1 Commission,

- 1 God takes particular notice of his meanest servants, to provide for them, and their meanest services, to requite them, rather than faile, in a more than ordinary, yea no lesse than honourary way. *Eurachs* person and service meane, but *Jeremie* Writer, yet a Prophet is dispatched to him, and a particular Prophecie directed to him, and upon record for all posterity.
- 2 Hard services have high promises, and great adventures good assurances.
- 3 He that is employed in notable and dangerous service, had need be raised to a generous and noble spirit.
- 4 Gods authority should be enough to beare us against all humane difficulty.

2 Negotiation.

1 Malady.

- 1 Generous spirits are apt to shrug and shrink in dangerous service.
- 2 Gods choicest servants be subject even to the sharpest tryals.
- 3 Humane infirmity is apt to be querulous, even against God, especially when we are in misery and calamities.
- 4 God takes notice even of our words, wherein it is facill, but not free, to offend.

2 Remedy, in

1 Generall.

- 1 God is not all fire and sword against every sin and sinner.
- 2 God is pleased in goodnesse to condescend and accommodate himself to our weaknesse.

2 Speciall, from the

Whole proceſſe.

- 1 God provoked will not ſpare (his owne) to plucke up what he hath planted, even whole nations.
- 2 In the greateſt fury againſt ſinners, God forgets not the ſweeteſt mercy to his Saints.
- 3 A drooping fainting ſpirit is a tender thing, and requires all tender uſage.
- 4 If we would recover any, we muſt go about it with Gods Spirit, and in Gods method.

- 1 With Gods Spirit, of
 - 1 Holinneſſe.
 - 2 Meekneſſe.
 - 3 Wiſdome.
- 2 In Gods Method,
 - 1 Manner.
 - 2 Temper.
 - 3 Order, and giving the patient.

- 1 Equall indifferent hearing.
- 2 Candid ingenuous judging interpreting.
- 3 Ratiōnall faire proceeding, in generall, and in particular.
- 4 Strong cleare convincing.
- 5 Sharpe ſweet reproving.
- 6 Sound grave inſtructing.
- 7 Seasonable neceſſary comforting.

2 Peculiar promiſe made to *Baruch*.

- 1 Life is a precious prey in publike judgements, and common calamities.
- 2 God can and doth ſecure the life of his in the worſt time, when he pleaſeth.
- 3 Duties muſt be diſcharged in whatſoever danger or difficulties.
- 4 The bolleſt greateſt adventuring, in Gods cauſe, is the beſt inſuring.
- 5 Generall promiſes ſuffice, though wee have no peculiar privileges.

1 Singular: For a godly man, a *Baruch*, that ſhould be exemplary to others, to be all for himſelfe, to aime at great things, to ſeeke them greedily, when Gods judgements are abroad, and his Churches drown'd in miſery, eſpecially, is a thing moſt unreaſonable, ignoble, and unconſcionable.

Application.

1 Predicate, implied in forme of propounding by interrogation.

- 1 Uſe,
 - 1 Drammaticall.
 - 2 Rhetoricall.

2 Scope, inſiſt
quires, de iure.

3 Senſe,

- 1 Affirmes, proves the fact.

it

- 2 Denies, reproves the fault, as

1 Vnreaſonable, is it reaſon?

2 Ignoble, uncomely: Are you not aſhamed?

3 Vnconſcionable, are you not ſelfe-condemned?

1 Subject, expreſſt with Aſcent Emphaſis in every word.

1 For

- 1 For thy selfe.
- 1 What is meant by selfe.

- 1 True intention.
 - 1 Perfection, welfare of soule, body.
 - 2 Satisfaction of reason, will, perfect, perverted.
 - 3 Accommodation for use of both, lawfull, lustfull.
- 2 Full extention: Our selfe.
 - 1 Circumscribed.
 - 2 Divided.
 - 3 Multiplied.
- 3 Needfull interpretation. It may be considered in

- 1 Conjunction or opposition to
 - 1 God 1 Publike.
 - 2 Good of 2 Neighbour.
- 2 Concomitancy or predominancy.

- 2 How we may or may not seek our selves.

- 1 We may and must in conjunction, concomitancy, so it be
 - 1 Subordinately.
 - 2 Sociably.
 - 3 Soberly.
- 2 We may not, but must deny our selves in
 - 1 Opposition.
 - 2 Predominancy.

- 2 Great things.

- 1 What is great in
 - 1 Reality, fancy, things 1 Heavenly.
 - 2 Absolutely, comparative-ly and respectively to 1 Earthly.
 - 1 Portion of others, 1 Season.
 - 2 My own proportion, 1 Person, above
 - make judge 1 Competence.
 - 2 Conscience.
 - 3 Providence.
- 2 How we may or not, seek them we
 - 1 May, great.
 - 1 Really.
 - 1 Absolutely.
 - 2 Must.

- 1 Take heed of comparison.
 - 1 Season. 1 Providence.
 - 2 Person. 2 Conscience.
 - 3 Competence.
- 2 Make choice of proportion.

- 1 Explication. 2 Subject.

- 3 Seekest.

- 1 What to seeke.
 - 1 Imports the act of
 - 1 Devoire.
 - 2 Desire.
 - 3 Designe.
 - 2 Implies the manner, whether it be
 - 1 Right.
 - 2 Wrong.
- 2 How we may or may not.

1 We

- { 1 We may and must seek, but know { 1 Gift most comfortable.
 { 2 We may not seeke. { 2 Purchase most chargeable.
 { 3 Seeking duty { 1 Conscionable.
 { 3 Commendable.

- { 1 Imprudently.
 { 2 Impatiently.
 { 3 Impotently.

- { 1 Immoderately, { 1 Designe.
 with height of { 2 Deise.
 { 2 Inordinately, { 3 Devoire.

- 1 Impiously, { 1 With dependancy on the Devill.
 viz. { 2 Without dependancy on God.
 2 Injuriouly, { 1 Equity: whether to { 1 Community.
 against { 2 Charity. { 2 Propriety.

4 Thou, a godly man, a Levite, a *Baruch*.

- { 1 Who may not, a godly man.
 { 1 Reputedly, { 1 Profession.
 for { 2 Estimation.
 { 2 Really, { 1 Affection.
 in { 2 Conversation.
 { 3 Renownedly, { 1 Promotion.
 for { 2 Perfection.

- { 2 How he may or not.
 { 1 None may, { 1 Lawfull it may be.
 { 2 Such least. { 2 Watchfull he must be.

5 And,

- { 1 What times of pub- { 1 Calamity.
 like, common { 2 Iudgement.
 { 1 Incumbent.
 { 2 Impendent. { 1 At any time.
 { 2 How we may or not. { 2 Then least of all, it { 1 Vnreasonable.
 being most { 2 Ignoble, uncomely.
 { 3 Vnconscionable.

Application.

- { 1 Lamentation,
 { 2 Examination.
 { 3 Exhortation. I beseech you,
 { 1 Beware you be not for
 { 1 Your selfe.
 { 2 Great things.
 { 3 Seeking greedily.
 { 4 Godly *Baruchs* at least.
 { 4 In evill times.
 { 2 Consider how it is { 1 Vnreasonable.
 { 2 Ignoble.
 { 3 Vnconscionable.

Handwritten text at the top of the page, likely bleed-through from the reverse side. It includes phrases such as "The first of the month" and "The second of the month".

Decorative floral ornament.

Se



re

T

In



Jeremiah 45. last Verse,
beginning of the Verse.

*Seekest thou great things for thy
self? Seeke them not.*



His Chapter being one of the
shortest in the Bible, I shall de-
sire to present some generall
observations out of the whole
Chapter, and then fasten upon
particulars. *The words that Je-
remiah the Prophet spake unto Baruch the son of &c.*

The words are words { 1. From God.
of Prophecy, by way { 2. By Jeremiah.
of Message or Letter. { 3. To Baruch.

In the Particulars { 1. He tendereth the strength
of the Letter, { of his Commission, with
some circumstances.
2. He delivers the substance
of his Errand and Nego-
tiation.

B

The

Baruch's Sore gently opened,

The strength of his Commission appears out of the Circumstances, noted in the beginning.

There be two things in reference to the Letter, for so I expresse it.

- | | |
|--|---|
| 1. The Inscription of
the Prophecy in the
1. vers. containing. | } 1. The Persons.
2. The Circumscription
of time. |
|--|---|

The person *Jeremy*, that was imployed, and the person *Baruch*, to whom it was sent.

- | | |
|---|--|
| And the Time circumscribed
by a double Circumstance, | } 1. Generally,
by the Act.
2. Particularly,
by the Time. |
|---|--|

1. In the Time when *Baruch* wrote all these words from the mouth of *Jeremy* the Prophet. Now for the time, I shall desire you at leaseure (because it is materiall for understanding this Chapter) to peruse the 36. Chapter of *Jeremy*, and there is mentioned a double Commission, and a double Writing, wherein God commands *Jeremy* to use *Baruch* to write the Role, containing the words he was to deliver against *Judah*, and to read and publish them in the eares of the people, *Jeremy* himselve being then shut up. And this *Baruch* did. Upon which, the Princes having tydings thereof, were somewhat affected with it, so that they would have a second reading of it, before them; and so they laid up the Role, with an intent it should not die

die with them, but they would communicate it to the King, which they did, and he caused the Role to be burnt, sitting in his Winter-house, when it was read by the fire, &c.

Then there is a second Commission granted: they did not mend themselves with this, thinking to escape Gods judgements: for there was a second Commission, with additions of more words, and that was all they got. This relates the Story.

2. Then there is a second Circumscription of the time, in what yeare it was, In the fourth yeare of *Ihojakim* sonne of *Iosiah*: and then which of those times gave the occasion to the complaint of *Baruch*, and was the hint of this Prophecy. Some have thought it was upon the second time, that then he began to shrink, having seene the expression of wrath and displeasure to increase, God (saith he) hath added sorrow to my sorrow. but the Circumscription of time, was in the fourth yeare of the King, as it appeares by comparing it with the first time. Upon the first time that God commands *Jeremy* to cause a Role to bee written, *Jeremy* calls for *Baruch* to do it: and the second time he begins to shrugg at this, *Jeremy* being shut up, and now the libertie of speech dangerous, and so *Baruch* was afraid he should come to be a sharer with *Jeremy*, and therefore was afraid. Hereupon God was pleased to give this Prophecy, to encourage him, for it was

then in *Ierusalem* grown to that height, that the Word of God was accounted little better then a Libell, and the Preaching or publishing of it, little better then sedition, as in that plainly appears. But now to go on with that which remains to *Baruch*.

2. There is the Supercription of the Letter, *Thus saith the Lord to thee O Baruch, &c.*

This makes all apparant which I said, *Ieremies* tender of the strength of his Commission, and authority, and warrant, upon which he utters this Message.

2. There follows the summ of his Negotiation, and the contents of his message and Commission, and may be not amisse to expresse this.

1. Metaphorically { 1. As a Chirurgion.
2. As a Physitian.

1. As a Chirurgion, { 1. *Baruchs* sore, gently
it contains these } opened and tenderly
two things. } touched.
2. Gods salve, skilfully
applied.

1. The sore of *Baruch*: { 1. An Impostumation
he seemes to have. } of Humours.
2. An Inflammation
of Spirits.

His griefe is, he complains of miseries and Aches, sorrow upon sorrow, and I find no rest to my bones.

2 Then

Gods Salve skilfully applyed.

5

2. Then the Salve that God applies for cure, is a soveraigne Salve, and consists of divers particular Plaisters. For there is a double Corrosive, and a double Leaitive, which he applies to make a perfect cure.

1. A Corrosive Plaister, which is.

1. Strong, to eate out the proud flesh, and abate the swelling.

2. Sharpe, to cut the rough humour, and mitigate the raging.

2. Incarnative, as

1. A Drawing.

2. A healing Plaister, which assures him, and makes it good, that though the wound and disease were Epidemicall, yet it should not be mortall; God would destroy all flesh there, but he would give him his life for a prey.

2. Or to expresse it in the way of a Physitian, in the same kind.

1. The Prognosticke of *Baruchs* There is Maladie.

2. The Practicke of Gods Remedy.

1. The Prognostick of *Baruchs* Malady it was,
1. Redundancie of humors peccant, a Plethory.
2. Deficiency of Spirits, A Lipothymy:

the spirits failing, and would not support him in the businesse he was about, and in that state and condition he was in, and according to this.

2. The Practique of Gods Remedy follows, in a sweet way according to Rules.

1. The first way of Cure is by easing of Nature, by purging away evill and peccant humours, disburdening nature of them.

Which is done } 1. By a gentle and preparative Pill.
2. By a sharpe and purgative Porion.

2. Then there is not only easing of Nature, but a raising of Nature, breeding good blood and spirits againe by other Physicke which he uses, which is.

1. First, a strengthening Electuary, rectifying the part affected.

2. Then a Sovereigne Cordiall, fortifying the heart dejected, to corroborate his spirits against all difficulties he was to undergoe.

2. Secondly, more properly as a Divine. We have in this, the whole substance of the Commission, which *Ieremy* delivers unto *Baruch*.

1. Wee have *Baruchs* case of conscience plainly propounded, *vers*. 3. What was it he complained of? *viz*. of the condition he was in, or of the service he was put upon, being now set upon the Cannions mouth, a complaint of desertion, affliction, endlesse, easelesse.

2. And

2. And then secondly, he punctually resolves this case of conscience propounded, and so counsell is given for cure of the distemper he was in, wherein there is something premised for resolution and satisfaction, to make way for the Cure.

1. There is a strong and cleare conviction by an invincible argument, that he was in an unreasonable temper, because (saith God) I breake down what I have built, and pluck up what I have planted: This is a strong conviction, which God began withall to convince his reason: and then.

2. Secondly, there is a sweet, but sharp reprehension after conviction: the reproofe that comes, though it be with a gentle hand, yet there is not a word but hath a sting in it, and an edge to prick *Baruch* and make him smart, if it be seriously considered; *And seekest thou great things for thy selfe?* Art thou greedy in seeking of these for thy selfe? Thou? A godly man, and a *Baruch* too, and a Levite? And these sad times of publike judgement and calamity? Is this a time to seeke great matters for thy selfe? There is not a word but hath an accent, and an Emphasis upon it, and shewes the unreasonableness of the temper he was in.

These things are premised, for all these did not the cure, but only made way, as the needle makes way for the thread, so this makes way: but there must be somewhat else to temper the

the spirits of *Baruch* aright, therefore there are two other things prescribed.

1. First, by way of spirituall and grave instruction, *Secke them not, &c.*

2. By way of sweet Consolation: by which God doth fortifie and corroborate his spirits, to satisfie him, that he will not deale harshly with him, or overburden him in the service, in which he puts him: which is.

1. Generall, containing the assurance of Gods gracious favour and care over him, that he doth not slight and neglect him, and squander away his life, as though it were a thing vile, that God regards it not, to spill it upon the ground, for no use and service: but God assures him hee will have a care of him, for the maine, howsoever he must undergoe difficulties and dangers.

2. Particular, In the circumstances commending that grace and favour: where, 1. The singularity of it, that is, when thousands shall fall at his right hand, and ten thousands on his left, when God would destroy the whole land, yet he should be safe. 2. The sufficiency for the maine; that God would give him his life for a prey, and that was such a blessing, as God in his esteeme coundred sufficient for *Baruch* to be contented withall.

Now to come to the severall observations, which may be of singular use as they arise out of the whole Chapter.

To

To begin with that that is first in the Chapter, viz. the Commission, with the Authority of the Commission. And then afterwards to propound something out of the Summe of this Negotiation: Briefly in all.

The first thing that I observe out of the Inscription and the rest of the Circumstances, which sets out the Authority of the Commission, is this: viz.

God takes particular notice of the meanest servants of his, to provide for them, and of the meanest service of theirs, to requite them, rather than faile in a more than ordinary, yea no lesse than honorary way.

Observ. 1.

Every branch of the observation is cleare in the Text, *Baruch* he was but an ordinary man, the servant to the Prophet *Jeremie*, who was no great man, and yet we see God takes particular notice of *Baruch*, and particular care of him; yea rather than he should be disheartened, God doth it in a more than ordinary, yea in an honorary way; to send a Prophet to him, to bestow a Prophecy upon him, to have a Prophecy upon record of Gods familiar tender care towards one man, *Thus saith the Lord to thee, O Baruch.* And this assures every Christian, that there is not the meanest of Gods servants, nor the meanest service (for this was but a meane service to be a writer to a Prophet, and a reader of that which he had written, yet contributing, and being subservient to the honour and glory of God, and being in his service) God accepts of it, and takes notice of it, and meets it, and

C

answers

answers it so honourably, as wee see it here.

This may be a sweet comfort to every Christian, to consider, that as it is with a picture ingeniously drawne, it casts its eye upon every one in the roome: it is so with all the whole world, especially all those that are his, he casts a speciall eye upon every one of them in particular. And this would make us stand in awe of God, of the infinite Majesty of God, that can comprehend and looke upon all a mans courses, and particulars in the world, that hath an indifferent respect to all, yet hath a singular respect to his servants. This consideration should wonderfully awe us.

Secondly, note out of the Introduction to the Negotiation,

Observ. II.

That hard services have high promises, and great adventures, good assurances.

God is not so unequall and harsh to his servants, but when he puts them upon extraordinary dangers, he furnishes them with extraordinary courage: *Baruch* was here to go about an hazardous service, at Gods command he doth so. There was ground enough in reason, it was not a meere fearefull imagination in his braine, but there was reality in the thing, and there God is pleased to afford him a speciall Prophecie to be his warrant and band.

Observ. III.

He that is employed in notable and dangerous services, had need be raised to a noble and generous spirit.

It is not for every coward to be put upon the Cannions mouth, and push of Pike; they have need

God's Salve skilfully applyed.

II

need of raised and elevated spirits: therefore God takes care of his servant *Baruch*, to encourage and strengthen him, and put a noble spirit into him, because he was imployed in a service which was hazardable.

Lastly, take one more,

Gods authority is sufficient security to undertake any difficulties.

Observ. IV.

And therefore it is often repeated here, as if that were enough without any contradiction, if we have Gods warrant and his command for any businessse. Shall *Absalom* say to his servants, *Do this, I have commanded you, feare not*; and shall not Gods servants take his authority for security enough? God doth suppose that here, that all the labour is lost, if his authority be not able to beare up the soule. If a man cannot rest secure, then God loses his scope: He gives him a Prophecy to that purpose, and sets to his hand and seale that he sets him about it, and will looke to him in it. If this be not sure enough, which must be to every one that knowes what God is; there can be no doubt or scruple made.

But to come to the Negotiation it selfe, and to the soveraigne salve and cure. Something we have briefly to take notice of out of the *malady*, which *Baruch* fell into, that weaknesse of spirit, that faintnesse of heart; either in regard of the sad condition of those times, for it was neare the destruction of *Ierusalem*, when *Nebuchadnezar* was shortly after to come, and take the city, and carrie them away captive to *Babylon*: It was a little be-

fore that time; or it was in regard of the sadnesse of the condition he was in; this is most probable to be so, considering that he was imployed in a most dangerous service, he was commanded to read, and to do that which is so hazardable, and of so doubtfull a consequence, the world not being capable of good counsell, therefore at that time being put upon the service, thence is that weaknesse of spirit, that troubles and shakes, and unfits him much; out of this some few things also.

Observ. I.

Even good men and generous spirits are apt enough to shrug and shrink when they come to be put upon dangerous service.

It is a case that may befall a good man, and a courageous man, that when a man sees dangers, though he be thinking with himselfe that he could undergo any difficulty, especially when he comes fresh in his thoughts, from God, and full of God. Yet when he comes to see the stormes and thunder of the Cannions, and the bullets flying about his eares, a good man may have relucts, as in warre, so in this case, the best and most daring spirit may find it, and it is no wonder to be so in such sad times: This was upon supposition of the service he was put upon. It may be supposed likewise, that there was some danger in the apprehension of this sad condition of the times, whereupon this grew: and thence to propound another observation.

Observ. II.

That even Gods choicest servants, and such as are best, are apt to be querulous when they are in misery, and under calamity.

Poore

Poore afflicted men are full of complaints; and so weake and sick men that are under any burden, it is an ordinary thing to complaine, and through infirmity of nature, they will breake out, even against God; we are ready to thinke God deales harshly with us, for here was such an intimation, *God adds sorrow to my sorrow*, as if he had dealt hardly with him. Humane infirmity is apt to be querulous when it is under dangers. Therefore we should not be apt to censure that there is no piety where there is passion, but labour so much the more to fortifie our selves with strength, to fence, and fit our selves with strength against times of tryall, that we may lay our hands upon our mouthes, and be, as *Iob*, silent, or rather say as he, *Blessed be the name of the Lord*, that hath given, and taken away too; we should watch over our selves, and prepare to come, and meet our complaints, and suffer nothing to breake out to the dishonour of God; for we see, good men may forget themselves.

Then take another observation from the same consideration,

That even good men are obnoxious to sharpe and heavy tryals.

Observ. III.

The Saints of God in their time have their share and portion, some way or other; though God made distinctions, yet they had their part in some sort in the common calamities, for there could not come such a deluge to carie them out of their kingdome, but many of Gods people had the sense of it, we see an example in the song of old

Note.

Simcon, which is pregnant for it, and even through thy soule shall a sword pierce, even the best Christians are subject to sharpe afflictions, as sharpe as any sword, and that to the soule, and such as not onely scorcheth the soule, but pierceth through and through, experience also teacheth it. To add one thing more:

Observ. IV.

God takes notice of all our words, and our very expressions in every state and condition, and not onely of our carriage: so that, though it be facile, yet not free to offend in them.

* xpians

All the * *Crisis* of our distemper lies upon the tongue, all breaks out in words. Thou hast said. Ever in complaining words: God takes notice of our words, and we must be accountable for them. It is the easiest to offend in the tongue, and he is a perfect man that offends not in his tongue; thoughts are not free, nor words, but all must be regulated by the Word of God, and the tongue is one of the greatest instruments, for Gods glory and honour; there should be the principall watch, that nothing should passe the doore of our lips to cut our owne throats: Words are light things, but bring sharpe punishments: Therefore we should set our selves in Gods presence, wheresoever we are, and whatsoever we are doing, making conscience, not onely of great matters, but of small; weigh our words, and not onely do, but speake all by line and leuell, by weight, and measure, every thing exactly. He that builds a mud wall, may tumble it up, hand over head, yet it must be with some care in that too; but if a man build

build a stately Palace, he must do all by square and plummet, he must be exact, least all tumble down againe: so in this case, if we care not what be the issue and consequence of our lives, and courses, and words, care not what we make of them, intend no great matter by them, that may be carried hand over head, and may be more cheaply done without care and watch: but if we intend, as we must be accountable for all these, and great advantage is to be made by them, we may be justified or condemned by them, therefore we had need to weigh our steps, and the words of our mouth, that they be according to the rule of Gods Word. And so we passe the malady of *Baruch*.

But now for the remedy, and Gods proceeding: in that there be many sweet and profitable observations. There be three ranks of them I shall note out of it.

- 1. Something generall.
- 2. Something speciall.
- 3. Something particular.

First in generall, note,

That God is not all fire and sword against every sin and sinner.

Observ. 1.

He doth not presently, when we are in a fault, cast us off, he did not cast off *Baruch*, kick him off, never look on him againe. God is not all fire and sword, to breath nothing but ruine and destruction, to write all his lawes in bloud, to make no distinction betwixt sin and sinners, but there is infinite grace and goodnesse in God, that he will onely punish where there is necessity, but not where there

Observ. II.

there is a possibility of cure, yea he will take care of the cure of his servants.

God is pleased in goodnesse graciously to accomodate himselfe to our weakenesse, and to condescend to us.

We see it was but a weakenesse, that he was unwilling to go on Gods service, but was ready to complaine, this was but weakenesse, and he forgot himselfe, yet God comes in a sweet way, and is so farre from rejecting him for his weakenesse, that he is pleased to fit him with more strength, and secure him more, and so to prop up his weakenesse. We should do well to beare with the infirmities of the weaker, not to cast them off presently, but thinke of cure and accommodation, as much as may be, and to bow and stoope to them. As it hath been an observation, that they that have beene able to bow lowest backwards, it was no argument of weaknesse and infirmity, but of strength and activity: so in this case, it is not an argument of infirmity or pusillanimity, to yeeld to the weak brethren, so that a man bow not so low as to offend, but so as he may rise againe with credit. It is an excellent observation the Moralists have: It is lawfull to stoope to another, but it is not lawfull to joyne in the fals of others, to participate in their sinnes. A man may stoope and yeeld to weaknesse, so that he himselfe fals not into weaknesse, and into sinne; to yeeld to a man, as farre as may be without sinne, is requisite; for it is a sweet thing for Christians to gaine the weak by such sweet conditions.

Secondly,

Secondly, there be some speciall observations:
briefly to name { 1. From the *whole Proceſſe*.
them: { 2. From the *peculiar Promise*.

*God doth take care of the cure, as well as all to
thinke of fury, and killing, and cutting of his
creatures.*

Obſerv. 1.

That is not the first thing a wise man will do, if
his finger ake, to cut it off, but rather to cure it.
But to take the particulars.

First of all, from that which God premises for
an argument of conviction, to make *Baruch* see
his errour: *Behold, I breake down what I have built,
and plucke up what I have planted, even this whole
people, this whole land.* The observation is this.

*That God when he is provoked, will not spare his
owne, to plucke up what he hath planted, even
whole nations.*

Obſerv.

God provoked will forget all relations and in-
dearements that any stands to him, in regard of
externall profession, or priviledges he hath affor-
ded: but when he is provoked by a continuall
course of sinne, and rebellion against him with
impenitency; God in such cases spares not his
owne people, but proceeds to fearefull judge-
ments against them, against a whole land, to root
up and pull downe all from the very foundation:
and if God doth so with that, which he hath
planted, to plucke it up, what may be expected
in those things that he hath not planted? If this
shall be done upon such provocation, then what
will he do to that he hath not planted? *Every
plant which my heavenly Father hath not planted,*

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shall

shall he plucked up: If Gods servants that are in covenant with him, and make profession, shall smart so deeply, what shall Gods enemies? shall not Antichrist downe? Shall not Babylon downe? If Sion (in such cases, rather than Gods honour shall suffer) shall be ruined, what may they expect? *If the righteous shall scarcely be saved, where shall the ungodly and sinners appeare?* If those things of Gods owne liking be loathsome, with what loathsomenesse will he spue the other out of his mouth.

Observ. II.

When God is in the greatest fury and rage against sinne and sinners; he doth not forget the sweetest and tenderest mercies to his Saints and servants.

It is not with God as it is with men, when they are in a rage, it may be one sets them out, and they flie out upon all and every body they meet with in their rage: but God keeps his temper and posture still; he when he is in the greatest rage amongst wicked people, that his honour being at the stake, he thinks to come and revenge himselfe upon them, yet in the midst of the hottest brunt of this, if one of his servants come in the way, there is nothing but sweetnesse and gentlenesse: sweet, poore Baruch, how precious is he in Gods eyes? and God takes care of him, to recover him out of his infirmity, and so sets him right.

Observ. III.

Againe we see,

That the drooping spirit, the spirit of weaknesse, is a very tender thing, and had need so be handled very tenderly, to be dealt tenderly withall.

It is not the way to deale harshly with a gentle spirit, there is a difference of spirits, and different cases how they are to be dealt with. As we use to observe the severall wayes women use to preserve things; if they would preserve grosse meats, as flesh, Beefe, and such kind of things; the best way to keepe them is in Salt and Brine: But if they would preserve, as usefull, these generous fruits, as Apricocks, Quinces, and the like; they do not preserve them in Salt, but Sugar: So, in this case, there be different spirits, some rough and boysterous spirits, that there is no dealing with them, but with breaking of them, tough meanes must be used; for tough knots must have tough wedges. There be also soft tender spirits; if their failing be through infirmity in a generous spirit, that hath ingenuity, though it hath infirmity, it must not be so roughly dealt with. There is nothing so tender as conscience, nothing so tender as an afflicted spirit, every touch goes to the heart; therefore they that deale with them, should deale tenderly; there is no such butcherly minde, as of those that love to rack tender consciences, and will fray and affright tender spirits, as if they would winde them about their fingers for their own turnes; it is the basest and most barbarous usage that can be: but then particularly, if we do observe any failings and weaknesse, it is necessary to do that, which we attempt in that kinde, in a right spirit, and in a due way: it is necessary to be done with a right spirit; take some few rules.

First, let us go about Gods worke, 1. *With Gods Spirit*, and 2. *In Gods method*, for the recovering of any distemper.

First, *With Gods spirit*: it is Gods work, and it is fit that those that go about that, should goe with his Spirit; the Spirit of God is proper to be employed in that work, that so it may be managed with the greatest felicity: and that it may have the better successe, it must be done,

1. *With the Spirit of Holinesse*, it is not my owne supposition or dislike, or difference of judgement that I must harp upon, but when I go to cure another, I must go in Gods name, and with the holy Spirit of God: it is not *Jeremie* that comes in his owne name to cure *Baruch*; it was not *Jeremies* spirit, will, or judgement, but the authority he charges him withall, is, when *Jeremy* can say, *thus saith the Lord to thee*; it is the Lord that sends this (thou must say) I can shew that it is dishonour to God, I can evidence that God is in the cause, when a man comes thus with the Spirit of God, and with the *Spirit of Holinesse*, and not with a respect to himselfe, but with his to God, and that he can have God in it, who will not decline, but will owne it: that is the best way of cure and recovery.

2. It must be done in the *Spirit of meeknesse*, *Restore such a one* (saith the Apostle) *in the spirit of meeknesse*. A Father compares the distemper of a godly man to a bone out of joynt: now if such a part should be handled roughly, it would inflame the spirits, and make it more incurable, such

a man is not able to beare it patiently, it being affliction enough that it is out of the place: so it is in this case, the *Spirit of meeknesse* is the fittest spirit to go through withall, especially when we have to do with ingenuous spirits.

3. *The spirit of wisdom*, there is no one thing, in all things, humane or divine, is of greater consequence, and had need be more looked into than this, that we lose not the doing of a good business for want of wisdom; wisdom is all in all, to discern the fit opportunities, and to observe the condition of the person, and of the thing a man is to deale in, and so to allow, and proportion, and dispense all his cure with relation and reference to the precedent circumstances. Wisdom is all in all. Take the story, which though it be but low in such arguments, yet it is apt to expresse it: When *Bucephalus* the great horse was first brought to Court, he was like to have been sent backe away for a little mistake, which was, when they came to back him, he would suffer none to get on, which the King observing, took notice of the mistake, and backed him himselfe; whereas they all came on the Sun-side, and so scared the horse with their shadow. So there might be many men that might be backt for Gods use, if men did not go upon the wrong side, if men would go with wisdom and discretion, set themselves on worke the best way they could, abstaine from giving offence, using discretion in the business. much more might be done than is done; therefore that is the first thing, to handle him tenderly and wisely.

Secondly, in *Gods method* : it is not necessary onely to use a right spirit, but also to go to work in a due way, if we would cure any body, obser-

ving the due $\left\{ \begin{array}{l} 1. \text{Manner.} \\ 2. \text{Temper.} \\ 3. \text{Order.} \end{array} \right.$

To mention onely the order, and comprehend the other two in that : It is worth the while to observe the order and way God goes for the curing of *Baruch*, and raising him. Observe in this these few things.

First of all, he gives him an *equall audience and hearing of his state, cause, and condition* ; and that is very necessary : for, if a man be partiall in that kinde, he loses at the first bout ; but God doth so. (*Thou hast said*) he takes it not upon heare-say, but brings it in what he had said, let men speake for themselves, let them have a faire hearing, before you go about to cure, or reprove, or rectifie any thing : Let it appeare what the fault is ; not only heare the first relation, but keepe one eare open for the other party.

Secondly, the second thing is, *candid and ingenuous judging and censuring* : God sees no more but *Baruch's* owne words, no aggravations, nor putting *unguem in alcere*, to make the wound ranke more, but even as *Baruch's* owne words present it, God judges him by it, and takes notice of the distemper by it, there is no farther aggravation : and so it is a good course of wisdom, not to aggravate things, but to take things as they are, not to make them worse than they are, but

as candidly to judge of them as the things will permit.

Thirdly, *a rationall and faire proceeding*, here is no boysterous rayling, God uses no bitterness of rayling; this will neither cure, nor do any good, but as if one would cast out one divell with another; when a man offends, it may be a great offence, a reall offence against God, yet to go this way to cure him, is not the way, but let it be done in a rationall way: man is a rationall creature, and must be overcome by mastering his reason, and that is the way to make a cure; a man that deales rationally with them, workes best upon them. Againe, take some particular steps.

- Do it by {
1. *Strong and cleare convincing.*
 2. *Sharpe and sweet reprovng.*
 3. *Sound and grave instructing.*
 4. *Seasonable and necessary comforting.*

First of those that God uses here is *convincing*, that is the first thing towards the cure, God convinceth him of the unmeetnesse and unreasonable-
bleness of his spirit, that when God spares not a whole land, that *Baruch* should have an exempt place to be free from danger, to take no part nor share with all his fellow countrey-men and Saints, this was so unreasonable, that he convinces him at first: before a man go any farther in a cure, he must begin with conviction, bring so much light as may breake open the eyes of the understanding, to make way and passage to convince the understanding, and then you have the key of the worke; the minde is as a strong fort in a city,
which

which being once gayned, it is easie to command the whole Country.

Secondly (another step after conviction) *sharpe and sweet reprovng*, God comes to reprove him, though sweetly and gently, with an excellent temper, yet sharpe enough, every thing cutting, yet with sweetnesse and gentlenesse. [*Seekest thou great things for thy selfe?*] After he had convinced him of the unreasonablenesse, then he takes upon him to reprove him, not to spare the fault, or dawbe it over, but lets him see a little light by convincing, for he would not have beene able to have borne the reproofe els, without light he had not beene convinced, but now he abhorres himselfe *in dust and ashes*, he is willing to entertaine the reproofe, because he is bound to the good behaviour; he was bound with that argument before, that now he cannot winke, lest he cut and lance himselfe farther; this was the second step after conviction.

Then thirdly after reproofe, he comes with *sound and grave instructions*; not meerely to reprove and beat downe what another man doth, and to sparkle that way, though it be with reason, and so to heape up arguments, to make it seeme vile and loathsome, and here to rest, this is meerely to rake in the wound; but then to come with sweet instructions, as God doth, here is the way, when he hath purged out evill humours, now he salves and heales him by right counsell: [*Seeke them not.*]

Fourthly, after he hath *convinced*, and then *reproved*,

reproved, and given good counsell, then a man is capable, and it is very seasonable to give seasonable consolation and comfort, it now comes in season, it is not good antedating things, if a man be prepared, be humbled, by a conviction and reproofe, and thus directed in a good way, then to powre balm & comfort in, is very seasonable, and so you see in the whole passage *sweet Physick* for the soul, good directions in dealing with our brethren, how to win and recover them out of any evill.

2. Now for the singular considerations out of the last verse, containing the peculiar promise made to *Baruch*, concerning the consolation and comfort, the assurance God gives him, of his life in the midst of these apparent dangers.

First of all observe,

Life is a precious prey, where God gives and spares it, specially in publike calamities.

Observ. 1.

If God did no more but let a man scape with life, it is a choice gift and prey, not because any man must respect it so deare, and to be so fearefull of it, as to be afraid to be with Christ: I do not speake this to interre feare with those notions in Scripture, but though we lose goods, and lands, and all, yet life is a precious prey to be given, and nothing is so sweet as a prey; the very comming of it, it commends it to be more precious, and so in this case, when a man hath escaped our of a difficulty, a mans life is a precious thing, in regard that God shewes it so much favour, and lets him have so much grace showne, as to be reserved for future service.

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Observ. II. God can and doth ensure his servants lives, even as the worst, as often as he pleaseth.

When death rages round about him, when the sword is drunke with the blood of the Saints, in times of mortality, God can assure the lives of whom he pleases: there be but few have had this priviledge; as *Ezekiabs* life, *Pauls* life, and so here *Baruchs* life, beside some others. God can in the greatest difficulty, when heaven and earth is ready to fall into a combustion and confusion, yet God can assure life.

Observ. III. Duties must be discharged, whatsoever difficulties we meet withall.

We must not pretend difficulties, for that was *Baruchs* fault; though God hath not ensured our lives, yet we must not pretend difficulties, to think our selves discharged of duty, if it be to the hazard of our lives.

Observ. IV. Generall promises may suffice, though we have not particular priviledges.

All have not such peculiar priviledges as *Baruch* had, but God gives his peculiars so oft as the case requires it; as in *Gideons* case, and so here in *Baruchs* case; but Gods generall promises are as a rich Mine of comfort, and such as can beare a man up against all difficulties, though he have not any but generall promises: what if he had but this, [*We are more than conquerours through him that loved us*] or this, [*All shall worke together for our good*] or this, [*Life and death shall be gaine unto us*] These generall promises should be enough to beare us up in duties, without particular assurance.

Lastly,

God's Salve skilfully applied.

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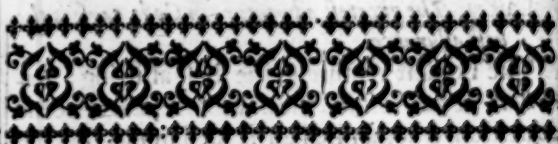
Lastly, *The greatest adventure in Gods cause is the best assurance.*

Observ. V.

The boldest venturing, the best assuring: *Baruch*, if he had refused the adventure, it had been a question whether he had scaped or no; but he got assurance by running upon the danger, so then if there be any possibility, the best way to assure our lives, is to resolve and adventure upon our duties, to do God service in our place and condition, for flying is not so secure, God will rather then meet with us. It is a very memorable thing, when *Mordecai* put *Esther* upon that great service for the Church, she trembled to undertake the service, being to come before the King, which was so dangerous without leave; he tels her, *Deliverance shall come another way, if thou refuse, but thou and thy house shall perish*; and indeed, as she said her selfe, when she resolved, *If I perish, I perish*: If she had not resolved as she did, she had perished; though it was dangerous, and she carried her life in her hands, yet we see adventuring is the best way to assure life, if it be in Gods cause.

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J E R.



Jeremiah 45. last Verse,
beginning of the Verse.

*Seekest thou great things for thy selfe?
Seeke them not.*



WE have already dispatched the general delineation of the Chapter; with the observations that offer themselves to our consideration out of it; We come now to draw the substance of all into one Proposition, which I propound thus.

Obſerv.

It is a most unreasonable thing, an ignoble and uncomely thing; nay, it is a most unconſcionable thing, for a godly man to be all for himſelfe, to aime at great matters, to ſeeke greedily after himſelfe, eſpecially in evill and calamitous times.

Every one of these particulars are expressly contained in the words; there be but two things in the explication of the point.

1. The

1. The Predicate of this Proposition only observed from the forme of propounding it.

2. Then the maine subject out of the particulars propounded.

First to begin with the forme of propounding it, is by way of interrogation, *And seekest thou great things for thy selfe?* Now there is a double use of the Question.

1. There is a Grammaticall use.

2. There is a Rhetoricall use.

The Plaine Song and the Descant upon it, and so according to these there is a double scope of the question propounded, the enquiry in the Grammaticall sense is *de facto*, requires answer, whether he doth, or not doth: but in the Rhetoricall it hath another scope, it enquires *de jure*, dost thou well to do so? and so the last sense of these words containe two things.

1. It seemes to prove the fact, that he did so, takes that for granted, and withall,

2. It denies the just right, that hee did not well to doe so, and reproves the fault, and reproves it,

1. As a thing unreasonable, as if this were the sense of the question, dost thou well to seek *great things for thy selfe?* Is there any reason for it in these times? Or,

2. It implies that it is an ignoble and uncomely thing, and so the sense of the question is as if it were propounded to this purpose, art thou not ashamed of it? and seekest thou not thine owne uncomeliness in such seeking, in such times?

3. Lastly, it implies more, that it is not conscionable, but a sinfull desire; insomuch that it implies a plaine affirmation, and as if it were an appealing to his owne conscience. Dost thou not thy selfe (if thou sawest thy selfe in a glasse) see that thou carriest thy selfe unworthily, and dost that which is not fit to be done, to be proleing and seeking great matters for thy selfe. And so much for the Predicate.

But the maine thing is the Subject of which it consists, of all those particulars. Art thou for great things for thy selfe, and to seeke them greedily? Art thou so, a godly man, a Levite, a *Baruch*? Art thou so in these times, and seekest thou then (which is a connexion) when God is plucking down what he hath built? And art thou so now? Every one of these would require a particular explication, but I forbear all prooffe and demonstration, and reserve them to the application. Pressing of the duty there be two things for explication in every one of those particulars.

To begin with the first in order according to the best method.

1 For thy selfe:

1. What is meant by a mans selfe.
2. How a man may, or may not seek, or be for himselfe.

That we may understand what is meant by a mans selfe; Art thou for thy self? Seekest thou for thy selfe? I shall propound the due intention, and full extension of [*thy selfe*] and the necessary interpretation to make way to the second branch.

I. The

I. The *true intention*, as I conceive [*of selfe*] in this case, is briefly this.

1. Dost thou seeke thy selfe? Thy selfe, that is, the welfare of thy body and soule; or first the soule, then thy body, art thou altogether for that, for thy owne welfare and good in either of these kinds? Or,

2. Dost thou seeke the satisfaction of thy own reason, and thy owne will and desires? There may be a lawfull and a lustfull satisfaction: Dost thou seeke thy owne satisfaction? Or,

3. All things in accommodation, and for the use of both these, for the whole man, dost thou seeke accommodation of those things in the world which may give satisfaction to thy reason and thy own desires, which may make and con-curre to the perfection of soule or body? This is the *true intention* of a mans selfe, in this case.

II. But then to take withall *the due extension of a mans selfe*: it may be considered in a threecfold latitude.

1. *Selfe circumscribed*, as I have resolved it already within the compasse of his owne person. Or,

2. *Divided*: as a man hath another self, which is his wife, or his friend, which hath a share or interest with him, and as there is a relation or connexion betweene them, therein is a mans selfe deare.

3. *Selfe multiplied*: there is a mans selfe, *i. e.* all children and posterity proceeding from him, and descending of him, all these come in, dost thou

thou seeke thy owne selfe in thine owne person, or for those about thee, for thy wife and family, or friends, &c. And these in relation to him are a mans selfe.

III. There is also a *necessary interpretation* to make way to the second, briefly,

2. How we may or may not seeke our selves. And this I propound in a double distinction. A mans selfe may be considered,

1. Either in conjunction with others, or in opposition to them, or in opposition to God, or to the good of others, the publike good of the common-weale and State, or the good of particular neighbours: A man may seek himself either conjointly in seeking of these, or in opposition to these, in opposition to God, his will, and glory, or to the publike good, or to the good of my neighbour, which is but a private man.

2. Another distinction is, a man may seeke a mans selfe (it is the same with the other in some respect, but hath difference) seeking may be an *Act of concomitance*, or of *predominance*. Now these two will make it plaine and easie.

1. This is that I shall affirme, we may and must seeke our selves in some respect, so as our seeking be in conjunction, and not in opposition to the glory of God, or the publike good, or to the good of my neighbour: A man is bound to seek himselfe, and *he that provides not for himselfe and his family, is worse than an insidell*, I will not trust any mans care for an houre, whose charity begins not at home: the law of charity teacheth a

man

man to begin at home, and himselfe is the Rule to which he must adequate his love and care towards his neighbour, *Thou shalt love thy neighbour as thy selfe*; if a man love not himselfe, be not carefull of his owne preservation and welfare, of himselfe, his owne soule and body, in a lawfull way, it is not possible he should doe any thing for the good of others. *Proximus ego sum mihi*. He that contemnes and despiseth himselfe, there is no trust to him; he that contemnes his own life, let him not be master of thine. This is unnatural, not to looke to a mans selfe. But then we must remember,

First, it must be *subordinate* to Gods glory; I must seeke my selfe, but so as I seeke God too, and labour to approve my selfe to him, to do his will, I must not prize my selfe above God, nor any thing that belongs unto me: it was *Elies* case, *Because thou hast honoured thy sonnes above me*, (saith God) therefore God degraded him from honour, and thrust him out of his office. It is accounted an honouring of a thing above God, when a man forceth through any of Gods displeasure, to gratifie another, whomsoever; our seeking must be subordinate.

Secondly, it must be *associate*, it must be so that a man take in, and seeke the publike good, a man must subordinate himselfe to the publike in some sense, seeke that in some sort more than his owne, not to be carefull of his owne cabbin, when the whole ship is in danger, the best way is to secure the ship: a man

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should

should preferre the publike good before his owne private, but at least our neighbours good must be sought in a sociable way, that I doe not labour to seeke mine owne, with the detriment of my neighbour; but must so have an eye to my selfe, that I have an equall eye to my neighbour.

Lastly, it must be *done soberly and discretly*: a man may seeke himselfe very inordinately, even in things that are good and warrantable; a man hath a body and a soule, and he is to seek the welfare of both; but he is a mad man that will neglect the soule to looke after the body, and preferre the body before the soule; feed the body, and starve the soule; to seeke the worse part, and neglect the better; I know not how to resemble it better, than by such a comparison as this.

There be some estates to be let out by lives; a man hath liberty to put what life he will, into such a peece of land; suppose a man hath an elder son, who, besides the primogeniture, hath a speciall portion of my love belonging unto him, and care for him; and besides, he is most dutifull, most vertuous; and so hath most right to propagate my name, and preserve it with honour when I am gone; besides, he is most healthfull, most like to preserve the condition; and besides him, I have a yonger sonne, which is not onely yonger, but dull and sottish, and of a bad life, like to spend all: Were it not a mad part (of him that hath liberty to make choice) to passe by the elder, and take the younger? Just so in this case, there are two parts of a man, the soule and the body, the elder

elder and younger, the soule is every way more worthy to be provided for, and withall it brings the body with it, and is more fit to honour God, and of more worth and consequence. Now for a man to provide for the body, and all that belongs to the necessity and comfort of that, and neglect the soule, is most mad, because the body at best cannot live long, for all the pampering, and pricking, and trimming; for all the repairing, and dawbing, and painting, it will lie downe in the dust, it hath but a short time to live; and a man doth not soberly, if he putteth the body into the lease, and makes all the provision for that, and not for the soule, which endures for eternity.

2. To adde a second thing for resolution of the point, though we may, and ought to seeke our selves, with these circumstances, in conjunction, and seeke our best selfe in predominance, yet when it comes in opposition to God, and in predominancy, there we are forbidden, and it is not lawfull to seeke our selves, so as to neglect Gods Law. *Seekest thou great things for thy selfe?*

2. *Great things.*

There be two things considerable in this.

First, What are those great things here meant, and,

Secondly, how we may or may not seek great things.

I. What those *great things* are here meant, in generall we shall understand by these two distinctions.

First, there are great things which are great

things in *reality*; and then there are great things which are onely great things in the imagination, or *fancy*.

First, *Heavenly things*: those are truly great, that belong to heaven, *grace and vertue*, and the service of GODS commandements, all that belongs to these things, is truly and really great.

Se condly, but then there are *great things in fancy*, but scarce deserve the name of great, in comparison of the former, and they are all worldly things.

II. Now for resolution, how we may, or may not seeke after great things, as *honour*, *great riches*, *great pleasure*, or *content*, or *sweetnesse* in this world; they are all counted great, so that there is great difference in the worlds esteeme, betweene those things which are *truly* and *really* great; and these are not so accounted: those that are not truly great, they are esteemed to bee so, those which in themselves are small, yet are accounted great; *heavenly things* are accounted small by the world; so contrary, *earthly* which are small, are great in their eyes; and there is no wonder in this, if we consider the *perversnesse of mens judgements*, in this case it is as a man that stands upon the earth, and if but an ignorant man, hath no art or science, hee lookes upon the starres in heaven, and sees them but little spots of light, pretty little golden spots, of the breadth of a mans finger, or not bigger than a bushell;

two things are the cause of his ignorance³ first *he lookes onely by sense*, and hath no art, nor instrument of art, to take the Latitude, or the Altitude of them: Now the Artist hee knowes many of them to bee bigger than the whole earth; but the countrey-man will never believe him, because he lookes onely by sense: the other cause is the *distance of place* between them, they are so many thousand millions of miles above the earth, and they will not allow for the distance, and so not able to judge: So if a man saw another man from the top of an high tower, and see a tall man walke below, hee would seeme but like a Crow; and so a man on the top of a shippes mast seemes very little; Distance abates of the magnitude: Now worldly men are ignorant men, and looke upon these heavenly things being at a distance, and having no judgement, but sense to judge of them, though they bee exceeding great, yet they seem very small to them.

Againe on the other side, if a man were in heaven, and stood in the place where the Saints are; and then the earth would seeme like a blacke nothing, a mote not to bee discerned: Now a godly man that is exalted and made partaker of the Heavenly Nature, thus looking upon these lower things, and seeing such a distance betweene them, they seeme small to him.

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2. Againe,

2. Againe, things may be said to be great, and are so called, either *absolutely*, or *comparatively*: To speake absolutely and indeed, as man may see all these worldly things (take every thing) they are little, and that which is great, in some respect, comparatively with greater, are small; as hee said when a thousand men came into his countrey, how do you come into my countrey? come you as enemies, to do me hurt? or as friends, to visite me? If you come as friends, you are a great many to be entertained; but if you come as enemies, I scorne ye, ye are nothing: So the number that is great, compared with a smaller, is great; but with a greater, is nothing: So nothing is great in the world, the greatest things that are, are little in comparison of what is greater than it.

But now wee are to speake of comparative greatnesse, for that is here meant: now two things for that which tend to the opening of the point.

1. There is a comparative greatnesse in relation to the season, in which things are had and enjoyed.

2. With comparison to the person that hath them.

1. With relation to the season, a man may have great things in the world in comparison of the season; as some hundred yeares agoe three or foure hundred pound a yeare was as much as a thousand now; and so many hundreds with a daughter, was a great portion in those times; so long ago a thousand pound was a great estate for an ordinary man: and so there may be greatnesse in regard of the

the season; and so to the purpose: in trouble-
some times, in dangerous and calamitous times,
he that seekes, though but moderately, seekes to
live at ease, and in security, though he desire but a
competency, it is a great thing for the times: It
seemes to me, *Baruch* here sought not any great
estate, for worldly things, but great in that season,
and so God accounted it in regard of the season.

2. Againe, things may be great in respect of
the person; a man seekes great things that seekes
to have,

1. Above the portion of others, to be aloft,
and above his neighbours, that hee may looke
downe, and below upon them; he would be a-
bove, and exceed, and excell his neighbours;
and that is a seeking of great things, comparative-
ly, in our sense; Or,

2. That seeks great things above his own pro-
portion: for, to seeke great matters that are not
above his owne proportion, is not a seeking of
great things, if a man proportion his seeking to
his condition: now the proportion is very hard
to take, but it may be done and circumscribed by

these three things: { Competence,
Conscience,
Providence.

1. If we doe but take a right view by a right
rule, for, if a man take a right rule, then a com-
petency of a mans estate, according to a mans
condition, that a man may live comfortably in his
estate, in all kinds to have so much as is necessary
to make him serviceable in his condition.

2. Then

2. Then we must set up a right judgement of the proportion, not to thinke covetousnesse the right judge, nor any corrupt fancy or humour, but true inlightened reason, and conscience together; for a godly mans conscience that is rightly informed by the Word of God, and understands himselfe well, let him hearken to the voice of his owne conscience, it is a thousand witnesses unto him, which covetousnesse will not suggest, nothing to that is a competency, but still stretching higher, and higher, cries, *give, give*: yet his conscience will tell him, he hath a good estate, sureable to his condition, wherein he may be more serviceable, than in a greater, for greatnesse makes not a man more serviceable, but lesse sometimes.

3. There is another thing, for when all is done, you must looke for a competency, and that according to a right rule, judgement, and conscience; it may be I may baffle conscience, then take Gods providence, what God holds fit in a way of his holy providence, to submit to that, that if I cannot bring my estate to me, I will bring my selfe to my estate. There is a fit comparison to expresse it; A man is in a boat upon a river, and there is a willow; I have a minde to take hold of and pull it to me; now I pull not it to me, but it puls me to it, because it is upon a solid foundation, and I am not so: It is not possible to draw Gods counsell to me, but let me go about that which will draw me to him; if a man can do that willingly, to resigne himselfe to God and his wisdom, I will hold that best which God sees best for me, and rest contented with that.

2. Now

2. Now how we may or may not seek great things.

First, Wee may seeke them in some sort, two things in that too, wherein there is a lawfulness.

1. Things that are truly and really great; it is a most unworthy and base spirit, and low, not to seek them: for heavenly things we are bound to be high-minded, to have heavenly minds, to scorne and to despise all things in comparison of them, and to make out after the greatest things: it becomes the spirit of a man to be satisfied with Gods image, with nothing els, we may be covetous of that, ambitious, it is a holy ambition, we may desire the highest and excellentest pitch of improvement that may be; all men may, without question, seek, and the more they seek, the greater their commendations.

2. Things that are absolutely great at least, some men may seek them lawfully, as to instance, a Noble-man may seek the preservation of an estate fit for a Noble-man, with the cautions given, submitting to the providence of God: any man may desire a competency, a trade convenient, that is, convenient for him, of you, in comparison of others; and such for such is lawfull to be sought, supposing such qualifications.

Secondly, againe to come to what we may not seek, two things for that.

1. It is a great point of wisdom not to affect comparative greatnesse, it is the desire of mans nature to bee supereminent, and to bee aloft,

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whereas

whereas comparisons are odious, and in this case dangerous to run the vye, a man shall scarce run thus, but he shall come within the compasse of sin, and that which is odious to God and man.

2. The summe of what I will say, we must make choice of a proportionable greatnesse, not to seeke great things above our proportion, but to stint our desires, and to satisfie our selves according to our proportion, a proportion of true comfort for my condition, such as my conscience rightly informed shall give, and such as Gods providence shall see good, it is the course which a godly man should hold, not to seeke a great estate in this life, but a fit estate, to manage himselfe in a serviceable way to heaven: for, it is not a great estate that gives the greatest comfort, but a fit and proportionable. Would a man, if he had choice of a thousand sutes of apparell before him for his owne wearing, would any one be so mad to chuse one, because bigger, and too big for himselfe? No sure: So neither would a poore man make choice of the gawdiest and gallantest sute for his owne wearing; there be some rich sutes, a load of riches, now for a poore man to make choice of one for his owne use too rich for him, (a Noblemans sute) he would make himselfe ridiculous to all the world. To use another expression: Suppose a man were to run a race, the question is, what sute he would chuse to run it, a great cumbersome sute that would lode him (suppose it were of gold) he would lose the race by it: So we are all travellers, and it is most expedient for

us to help forward, and to go fast in our race that way; so a moderate estate, without over much fulnesse, not too much nor too little, neither extremity, because that is dangerous; a man is upon extremity if he be pinched with want, and both are dangerous, and many misscarrie with them both: therefore a moderate is more desireable, and the best to be chosen. A man would not have his house without windowes, but to have it warm, and likewise to have it lightsome; he would not chuse therefore to place thicke and mud-wals, instead of windowes, for warmth onely, but glasse windowes; therefore an estate like glasse, that will keepe out raine and stormes, and let in the Sun also, is desirable, such an estate that consists in mediocrity, will not make a man so proud, as to keepe out the beames of heaven, to scorne Gods Messengers; yet withall a man would have such an estate to keepe out the raine and weather of extremity. And so much for that.

3. To come to the third particular [*seeking*] needing explication, observe also two things concerning this.

1. What is meant by seeking; and then,
2. How we may or may not seek: For these Points multiply and begin with the severall relations.

Concerning the first, what is meant by seeking:

1. Here is one thing imported directly, and another implied; the act imported, and the manner implied: an act imported is, *seeking*: it imports a threefold act, take it in three words, thus;

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1. The

Baruch's Sore gently opened,

1. The Act of endeavouring.
2. The Act of Desire.
3. The Act of Designe.

First, an Act of endeavouring after any thing a man seeks for, using meanes and industry for obtaining it.

Secondly, it imports seeking of the heart, a breathing of the soule, and bent of the affections, and desires, longing and reaching after it, whether it be in simple desires, or in desires that may be represented in prayer, that is the way of seeking, because the way of expresse desire.

Thirdly, it implies an Act of the understanding, the first is the act of the whole man, the second is of the will and the affections; the third is the act of designe, when the understanding is busied and imployed in contriving, to set themselves a worke to cast this way, and those wayes, and those courses, by which a man may compasse and attaine any thing, a plodding after any thing. Now as here is *imported* this in the word seeking, so there is likewise the manner how *imployed*, it may be *right*, or it may be *wrong*; wrong here, and therefore reproveable.

Now this being premised, I shall expresse briefly but two things. How we may or may not seek earthly things.

1. In the generall, first in regard of the act of seeking, we may and must seek them with these cautions.

First, know that the gift is most comfortable: know this, that to have a little by gift, is better than

than to have a great deale with toilesomnesse and troublesome seeking, that which comes to me by gift, (*First seeke the Kingdome of heaven, &c. And all things shall be cast upon you*) is most comfortable.

Secondly, Purchase more chargeable: Let me add likewise, seeking is a chargeable thing, to come to it by purchase, by the sweat of our browes, or the sweat of the braine, it is a purchase that costs deare, when a man is at great expence, spends out his bowels and wearies himselfe, that is more chargeable.

Thirdly, yet searching duly is both conscionable and commendable: even seeking those things with other cautions and requisites, is very necessary; it is commendable, and, at the worst, it is allowable and warrantable, and may be conscionable enough, because we are to use diligence, for a competency of these things, so that the other cautions before named be observed: seeking is commendable, as it is in discharge of duty.

But then all lies in the second thing, the manner, that may make or marre all the businesse.

1. Not imprudently: we may not seeke in an evill manner, we are restrained and limited, though God gives a liberty to seek for our selves, and sufficient in this life in a proportionable competency, yet not in an undue manner any earthly thing.

2. Not impatiently: As we are not to goe the wrong way, so not impatiently the right way; take that one example, it is reproved in

Rachels seeking children; she comes to her husband as to a God, impatiently; *Am I God*, saith her husband? He taxeth her for it; so that if a man will seeke rightly and prudently, he must first goe to God, or els he seekes very imprudently; he must not seek impatiently. A man may seek earnestly for almes and some reliefe of God, and may get nothing, as beggers sometimes; but then when he goes without, he falls a railing and cursing; *Iob's* friends taxed him with impatency; if a man seekes impatiently, that he will have it, and brooke no deniall, this is a wrong seeking.

3. Not importunately: the maine thing is an impudent and importunate seeking; and that is a thing forbidden: it consists in these two circumstances and respects.

1. We may not seeke immoderately.

2. We may not seeke inordinately.

First, not immoderately. In one word to define it:

1. Not with height of designe: We may not seek for our selves any worldly things whatsoever, with the heat of our soules and endeavours, to spend our strength day and night after worldly things, though never so necessary; but it must be within the bounds of competency: suppose the cautions observed, yet if it be immoderate, that a man spends all his strength, all his care runs that way, where he thinks all the water runs by the mill, that runs not into his channell: a man must not spend his strength in seeking of these things, so that all is gone for seeking of better things, nothing is left for them.

2. A

2. A man must not seek with the height of his desires, not to powre out that precious boxe of ointment upon these things, cast sweet water into the sink; but set them upon God, the choice and flower of our affections and endeavours, they are immoderate when we seek these things with the prime of our affections.

3. Lastly, not with height of devoire: We must not set the height of our desires, spin out our soules, (as the spider, to catch a flie) to spend the first-borne of our thoughts, and meditations, continually plodding, and devising, and all this designe is meerely for the world, all this is immoderate, when it hath the height and heat of our understandings. So long as it runs thus, to bestow the vacant times upon them, we may lawfully, but we must not set all upon them, the height of all, that is immoderate.

So secondly, we must not seek them inordinately: then we seek worldly things inordinately, when,

First, we seek impiously, in respect of God.

Secondly, when we seek them injuriously, in respect of man.

To seek these things impiously, 1. With respect or upon perswasion of the devill, as the Poet:

Flectere si nequeo superos, Acheronta movebo.

Riches I must have, and if I finde them not above ground, by the favour of heaven, I will go under ground, by hell; rather than misse them: when a man seekes honour, and will have it, but by any unjust

unjust meanes, with any relation to Satan, or without dependance, or respect to God. If a man do not seek all in dependance upon God, ascribing to Gods providence more than to his owne endeavours, resolving, that (when all is done) it is God that makes all rich; and as we say of the King, he is the fountaine of honour, so God is the fountaine of all, all comes from him; if a man do not seek all with reference to God and to his providence, it is inordinate seeking.

Neither must we seek injuriously against the law of justice and equity, or against the law of charity, both of them are forbidden, which should be closed up to every Christian man.

1. Against justice and equity, to raise my selfe out of the ruines of the publike good, to exhaust and make the common wealth bare, so as to make a private fortune out of all; to bemangle heaven and earth to get a Sovereignty, to fish in troubled waters; to seek mine own without respect to the common good, and to the generall good, is against the law of equity: a man may seek these things, but not scramble for them, not snatch them from others, not flie upon the propriety of others to serve our own necessity, nor to seek with the burden of others, against the law of justice.

2. Neither against the law of charity, but in such cases to deny our selves this liberty. It is lawfull in some cases to seek riches, but it is a great deale more comfort when they come without seeking, when God offers them into our hands, it is lawfull to take them when he casts them upon

us,

us, but not to snatch them out of his hand, in any undecent way, nor must we pilfer and steale them when God hath bestowed them upon others, and made them owners of them, we must abstaine from all inordinate seeking.

4. The fourth circumstance upon the reproof and deformity of the thing in him: [*Seekest Thou*] Thou, a godly man? A Levite? A *Baruch*? Take all in two things.

I. Who may not, who it is to whom it is so uncomly, unconscionable, and ignoble, and unreasonable thing, to seek himselfe and great things in an inordinate way: Now there may be a three-fold latitude in that.

1. A godly man in reputation, he that is in the profession of the true faith, and he that is in the opinion of the world supposed for a godly man; profession may a little blinde the opinion that others have of them, and increases the obligation; and the more he is this way, the more he is bound to the good behaviour, the more strictly must he look to his watch, as in every point of duty, so in this, which the world is very sensible of, and is ready either to make an obloquie, or an honour to Religion.

2. A godly man that is really so, a reall godly man, he that hath a principall of grace, and is made partaker of the divine nature, hath found the pounty of Gods goodnesse to him, in changing and renewing him in the inner man, he that is such a man in his affections, a hearty godly man, a godly man in his conversation and actions, which puts a difference

rence between such as are onely in the opinion of others, and such whose affections are wonne to God, and are in truth godly, and his conversation according to Christ, a man may see him by his foot-steps, such a man hath a greater obligation lies upon him.

3. Then thirdly, a godly man not onely *reputed* so, nor onely *reall*, but one that is in some *height* and elevation, in some *higher sphere of godlinesse*, and therefore more exemplary, the eyes of men are more upon him, they are more in generall upon a godly man than upon another, and more inquisitive after them, and their actions are more scanned and pryed into, therefore it concernes all those, the more renowned a godly man is, and more exemplary, whether it be *in regard of promotion*, the place he holds in the world, among the people of God, one in eminent place, whose place makes him eminent or renowned and exemplary, or *in regard of his personal perfections*, he that God hath made eminent among the Saints of God, and among the wicked to still them, the higher these things rise, the higher the obligation rises, these men ought to look to all their carriage, for a small failing in them is a great blemish, and therefore, it concernes them especially to look to themselves. And that is the first thing, who it is.

II. Now for the next, how a godly man *may* or *may not* look after these things: to expresse this briefly.

Wee have already said, *none* in an *inordinate way*,

way, and such a man least of all, hee is more bound to the good behaviour than any other, as in all, so in this particular; so that which is lawfull for him to doe, as he may provide for his owne necessities, and respect to his own good as much as another, simply and intrinsically: but yet he must have respect to the decency of his proceedings, and what may be *honorificall and exemplary*, and as the saying is, a godly man must count that the highest point of his wisdom, not onely to doe what he may doe lawfully, but looke to goe upon an honorificall and exemplary way, which may be such to God, and to himselfe, and Religion, and exemplary upon all others, and have an influence upon others, and therefore in this respect, for a godly man to fall, though a thousand others should, yet his is more than they all, as suppose for a scullion to scrape and scramble in a kitchen, were nothing, but for a Lord and a Prince, if they should go and do so, it were dishonourable: it was one of the Prophet *Jeremies* Lamentations, for men in scarlet to go, or Princes to embrace dunghills, *Lam. 4. 5.* To see these in the streets among boyes, were base. And as they make the embleme of the Lapwing, it hath a crowne upon the head, and feeds upon the dunghill, so to be crowned with honor from God, and to feed as basely as other men. It was a generous speech of a naturall man, *Themistocles*, he came by a thing that seemed to be a pearle in the darke, but scorned to stoope for it, but bid another stoope, saying, for thou art not *Themistocles*.

It was a saying of *Alexander* to one that told him, that without all doubt he being of activity of body, as he was, he might get much honour at the Olympick games, well said he, answer me one question, *Do Kings use to run there?* It was below him. If Kings did not run like ordinary men for an Olympick crowne; the Crowne of heaven is for such. And as he said that was a Prince, and invited to a feast, before he went, was so cautious and respective, that he enquired of his tutor how he should carrie himselfe? I say no more, but remember you are a Prince. Meethinks there should need no more to be said, to godly men, but remember they *welkings children*, and it is an unseemly thing for them to scamble for worldly things.

5. But now there remains one thing, and that was for *the time*. Every one of these hath an emphasis to it, as to be for *a mans selfe*: to be for *great things*: for *a mans selfe*: to seek *great things*: *prudently* for a mans selfe: for *a godly man*: specially: and that which is the height of *all sin* *in sad and calamitous times*, in times of publike miseries and calamity, it is a most uncomely thing: there are many other greater workes to be done, if a man consider well what is to be done, there are the *workes of God*, and the *workes of the day*, and of *the times*.

Consider *what time it is*, when it is so unseasonable, a time of publike calamities and dangers, and so in times of calamities when Gods wrath smoakes, and his fury breaks out upon a people, is it then a time to be wanton and foolish, to neglect seeking

seeking of God, and to drive a trade for a mans
 selfe, for these petty things of ours? to doe this
 when dangers are *incumbent*, and when they are
impendent, hovering over our heads, and threat-
 ned? It was *Baruchs* case here, the storme was not
 yet fallen, but it hanged over their heads, and it
 was more than probable, for it was certaine God
 had fore-told it, besides all the symptomes of dan-
 gers in such times. It was not then a decent thing.
 As they did severely punish the man that looked
 out of a window, with a wreath of rose-buds up-
 on his head, and was drinking and delighting him-
 selfe, when all the citie mourned, it was an unseem-
 ly thing: so in this case, when dangers are *incum-*
brant, and when they are *impendent* too, we have
 need to provide for our selves in a better way, to
 remove and deprecate the evils, to meet God, and
 to pacifie him with some *presunt*, as *Jacob* did *Esau*,
 other works are to be done then. *or* *Isaiah* *saith* to
 him. Again; how we may or may not seek them,
 I told you, *at any time*, every one of these things
 makes it undecent, but there is a most heinous of-
 fence when it is *at such times as these*; for then comes
 in all in full weight and strength concerning this
 subject in the predicate. Then it is most *uncomely*,
ignoble, and *unconscionable* for a man to forget him-
 selfe, and look past duty, if he be summon'd by
 God, and by publike calamities, then to seek him-
 selfe, and these things, and look another way, if he
 be troubled, or frighted no more, it is a signe of a
 desperate forlorne spirit. Those that God intends
 to strike with the thunder, it commonly fals out so

that their eares are deafe, that they heare it not before: it is a signe that judgement is to seize upon them, who will stop their eares, and not consider the times, but withdraw themselves in the prosecution of other things, and set themselves another way. Now for application.

Vse 1.

First of all, we might here take up a *Lamentation*, it is great matter of griefe for any heart to see how in every point, out of the word of God, the whole world, even of those that professe Christ, run directly contrary, as if they were *Antipodes* to God, and kicked against the holy rules, which he hath appointed us to walk by: who is there, but for himselfe? who cares how the publike good goes, or how other men thrive or fare, but all for himselfe? If he can drive his owne trade, that is the common care of the world.

Who is there, that notwithstanding the sword of the Angell be drawn against us, yet are not for great things, that aspires as high as he can, and would make as great a snow-ball as he can, is rather for great things, than for any thing, and so of the rest. What a lamentation is it to consider, that we cannot enter upon any point of Religion, but when we have beene in meditation aloft, it would fetch teares, to come and see below, as it did *Moses*, when he had been in the mount, when he came downe and found all contrary to what God commanded, so it is in every point we have to deale withall.

Vse 2.

It serves for *Examination*: I shall desire every godly man to try his own heart, and to set these as

a sword to his own soule, and to see how farre he is guilty of any of these, that so he may do his duty for the time to come, and so see his true state and condition, and not over-value himselfe, but walk humbly with God.

Lastly, it serves for *Exhortation*, to *provoke all to the duty*, in all the particular branches: instead of being men for our selves, to get *publike spirits*, to be for the *publike good*, to get heavenly spirits, to be for God: and so for all the rest. And instead of seeking great things, to *rectifie* that corrupt humour, and to perswade that it is best, to have a moderation, our seeking is best for heavenly things, it fits most for our journey, and best for our owne content, to prevent a thousand snares and troubles, that come with a heape of great things in this world, when those that are in lower condition, are under shelter of them: and so of all the rest.

It might have been prest from all these particular arguments, with inducements of reason to quicken a man, and strengthen a man to them, as to consider the *unreasonablenesse*, and *uncomlineesse*, and *unconscienceablenesse* of the course, it were enough, if we would but chew upon these, it were enough to a godly man, to perswade him to turne the contrary way.

FINIS.

vse 3.

1990

1870

100

1941

[illegible]

1. The first step in the process of the development of a new product is the identification of a market need. This is often done through market research, which can be conducted in a variety of ways, including surveys, focus groups, and interviews. The goal is to understand what customers want and need, and to identify any gaps in the current market.

1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States.

100

THE
ARRAIGNEMENT
OF
COVETOUSNESSE,

In three SERMONS.

BY

JOHN STOUGHTON,

Doctor in Divinitie, sometimes Fellow of
Immanuel Colledge in Cambridge, late of
Aldermanbury, LONDON.

PSALME 119. 36.

Incline my heart to thy Testimonies, and not to Covetousnesse.

LONDON,

Printed for John Bellamie, Henry Overton, John Rothwell,
Richard Serger, and Ralph Smith.

1640.

THE
ARRANGEMENT
OF
COVETOUSNESS

in three parts

BY

Doctor in Divinity, Laurence B. Howard
Author of "The Christian's Duty to the World"

NEW YORK

1857

Published by the American Board of Christian Missions,
No. 12 Nassau Street, New York.

**A methodical Analysis of the chiefe things
treated on in these Sermons on LUKE 12. 15.
as they were perfected by the Author.**

A Sermon of Christ.

Begun, commending.

- { 1 Sincerity. 1.
- { 2 Magnanimity. 4.

1 Interrupted by a worldling, whose motion

- { 1 Propounded. 13.
- { 2 Answered.

{ 1 Reproved. 14.

{ 2 Improved. 15 in an exhortation
against covetousness.

{ 1 Backed, explicated with
strong reasons.
{ 2 Edged, illustrated with
a Parable.

Continued.

- { 1 Occasionally. { 1 Revoking from worldly mindedness. 22.
- { 2 Intentionally. Exhorting to { 2 Provoking to heavenly mindedness. 31.

{ 1 Watchfulness. 35.

{ 1 Propounded, from the condition of

{ 1 Their so doing.

- { 1 Blessedness of dutie.
- { 2 Wofulness of neglect.
- { 2 Matters sodaine coming. 40.

{ 2 Reiterated and enlarged.

{ 1 Occasion. 41.

{ 1 Exhortation.
{ 2 Nature.

{ 1 Felicity in duty. 43.

{ 2 Misery in defect, Abuse. 45.

{ 2 Measure to those that Sinne of

- { 1 Knowledge, greater. 47.
- { 2 Ignorance, lesse. 48.

{ 2 Meekness to

{ 1 Beare butcherly opposition, which

{ 1 Must be expected. 49.

{ 1 May be prelagged. 54.

{ 2 Forbeare brotherly contention. 58.

Def. *covetousnesse* is a vice that is hardly discerned, it is a subtil one; it is a vice largely spread, it is a generall one; it is deeply rooted and rivetted in the soules of men, and will hardly be beaten out with many reasons and arguments, much working and chafing, it is a vice that is highly to be abhorred, of a very foule nature and consequence, and therefore a vice, that all that will be Christs Disciples should be very curious to observe, and cautious to avoid, so ward and fence themselves against.

1 Explication. Nature of covetousnesse.

1 Premise.

- 1 Prodigall.
- 2 Frugall.
- 3 Liberall.

2 Propound something concerning the

1 Name.

- 1 Large.
- 2 Strict.
- 3 Indifferent.

1 Nature.

1 Description, containing the nature

1 Generall.

- 1 Vice.
- 2 Morall.

- 1 Seat. Soul.
 - 1 Formall, Affection.
 - 2 Radicall, understanding.
 - 3. Ventrally, Actions.
- 2. State.

- 1 Line of.
 - 1 Modicitude.
 - 2 Exigencie
- 2 Rule, Gods will written in
 - 1 His owne breast.
 - 2 Our hearts.
 - 3 The word.

2 Particular.

- 1 Object. Riches.
- 2 Manner: in

- 1 Liberalitie.
 - 1 Frugalicie.
 - 2 Liberality.
 - 3 Magnificence.
- 2 Prodigality.
 - 1 Generall.
 - 1 Opposue to
 - 2 Speciall.

- 1 Infecting whole soule } 1 Affections.
 } 2 Apprehensions.
 } 3 Actions } 1 Thought.
 } 2 Word.
 } 3 Deed.
 } 1 Getting.
 2 Exceeding what love requires of } 3 Saving.

- 1 God.
 2 Selfe.
 3 Neighbour.

2. Distribution, according to,

- 1 Subject. in
 } 1 Godly, concommitans.
 } { 1 Opposed.
 } { 2 Neglected.
 } 2 Wicked predominant.
 } { 1 Irraged.
 } { 2 Restained.
 2 State.
 } 1 Criminal, subservient to
 } { 1 Pride.
 } { 2 Lust.
 } 3 Capitall.
 3 Degree.

- 1 Less.
 2 More.

Designation of properties.

1 In it selfe.

- 1 Subtile; hardly discerned.
 } 1 How in respects } 1 Generall.
 } 2 Therefore take heed } 2 Speciall.
 } you do not lightly } 1 Accuse others.
 } 2 Enscuse your selves.
 2 Univerfall, largely dispersed in all
 } 1 Sorts. 1 Wicked. 2 Godly.
 } 2 Rarck. 1 Rich. 2 Poore.
 } 3 Vocations. 1 Civill. 2 Ecclesiasticall.
 } 4 Conditions, in regard of 1 Sex. 2 Age
 3 Tenacious: deeply rooted, not easily

- 1 Laid downe.
- 2 Aayed by any cure of
 - 1 Religion.
 - 2 Reason.
 - 3 Time.
- 3 Dangerous.

Proofes

1 Scripture.

- 1. Colof. 3. 5.
- 2. 1 Tim 6. 9. 10.
- 3. Luke 16. 14. Psal 119. 36.
- 4. 1 Cor. 6. 10. compared with Ephel. 5. 5.
- 5. Exod 20. 21.
- 6. 1 Tim 3. 3.
- 7. 1 Cor. 5. 10 11. and Psal 103

1 Testimonies

2 Examples.

1 Negative.

2 Positive.

- 1 Nabal
- 2 Laban,
- 3 Ahab,
- 4 Demas.

1 Nature, it

1 Opposeth all good of

1 Grace.

2 Nature.

1 Expofeth to all evil of

- 1 Sinne.
- 2 Punishment.

1 In respect of us, it is to be avoided by all

1 Meanes.

1 Watching

2 Warding.

1 Men.

- 1 Common.
- 2 Christians.

2 Application.

1 Conviction.

2 Reprehension.

3 Exhortation to bee.

1 Examination.

2 Humiliation.

3 Reformation, remedies to

1 Iealous.

2 Iudicious.

3 Conscientious.

4 Ingenuous.

5 Generous.

1 Recover.

2 Prevent.

Habitual.

- 1 General Grace.
- 2 Special. Pares.

1. 1st.

- 1 Humility.
- 2 Temperance.

2. 2nd. Love of

- 1 God.
- 2 Neighbour.

3 Third.

- 1 Heavenly mindedness
- 2 Contentedness.

4 Fourth.

- 1 Faith
- 2 Wisdom.

Actual.

- 1 Watch.
- 2 Pray.
- 3 Strive.
- 4 Meditate of

- 1 Former arguments in the Doctrine how it
 - 1 Opposeth good of
 - 1 Grace.
 - 2 Nature.
 - 2 Exposeth to ill of
 - 1 Sin against
 - 1 God.
 - 2 Neighbour.
 - 3 Selves.
 - 2 Punishment.
 - 1 Wrath.
 - 2 Scorne.
 - 3 Misery.

- 2 Our Saviours arguments in the Chapter, in 2. degrees.
 - 1 To the disturber in
 - 1 General, felicity not in superfluity
 - 2 Particular, assures nor.
 - 2 To the Disciples care.
 - 1 Secures nor.
 - 2 Delicacy.
 - 3 Wisdom.

3 Other arguments from Riches.

- 1 Riches in superfluitie are
 - 1 Inconsiderable.
 - 2 Vncertaine.
 - 3 Vnprofitable
 - 4 Hurtfull.
- 1 Worldly, is
 - 1 Need.

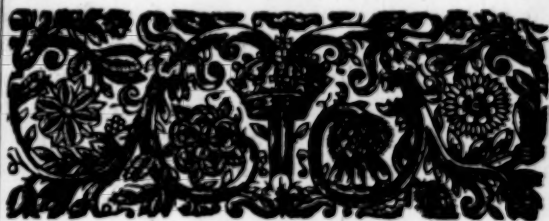
{ Begging in men, 1
 { Hindering, 3
 { Competency, 4

{ Needle, 24
 { Prattle, 25
 { Drunk, 26
 { Fleethen, 27
 { Marshall, 28

{ Fennel heart, 29
 { Minders, 30

{ Heavenly, more

{ Rafe, 31
 { Happy, 32



LUKE, Chap. 12. Ver. 15.

*And he said unto them, take heed
and beware of Covetousnesse.*



His Chapter contains in it an excellent and a divine Sermon of our Saviour, to an innumerable multitude of people, gathered together; so that they trod one upon another: In which Chapter, to give you the

generall Summe of it, you may observe three things.

1. A *Sermon begun*, in the beginning whereof our Saviour exhorts to a double vertue: 1. *Sincerity* or simplicity of heart, contrary to *hypocrisie*, and the *leaven of the Pharisees*, which in the first place he witheth them to take heed of, *Verf. 1.*

B

2. *Magna-*

2. *Magnanimity*, to despise and contemne all difficulties that may occurre, in the free, sincere, and ingenuous profession of a mans religion, not to be afraid of any difficulties, no, though they go as faire as death, *Verse 4.* 2. This heavenly discourse of our Saviour is *interrupted*, by the unmannely admittance of them which came to this spirituall meeting with carnall hearts, they came to Church to heare Sermons, but their minde was upon their estate, and on outward things; and therefore one of the company, a worldly man, propounds a question to our Saviour, which he answers.

1. The question propounded is in the 13. *Ver.* And one of the company said unto him, master, speak to my brother, that he divide the inheritance with me: his brother, it seemes, had the advantage of the possession, and he thought our Saviour was a good man, and it might be easie for him to do a good office: he, not regarding the imployment our Saviour was about, troubles and interrupts him with this unfavoury motion.

2. Our Saviours answer is, partly by his *reproving*, rejecting, condemning of the motion, in the 14. *Verse*: And he said unto him, man, who made me a judge or a divider over you? my office is of another nature, and the meanest Judge in the world can arbitrate this; It is not fit to leave the Word of God, and to serve tables, no not in a work of charity; there are things of a higher nature; but then,

2. He contents not himselfe with this reproof, but

but *improves* this unseasonable importunity, and takes the opportunity of conveying a very seasonable doctrine or exhortation upon this occasion, that strikes at the very root of the disease which lurked in this man, and so more generally *dehorts from covetousnesse*, which he conceived was the spring of this mans disorder. Now that is,

1. *Backed and replicated* with a strong reason, in those words, *for the life of man*, or the happiness and content of man, *consists not in the abundance of that he possesseth*: the world is mistaken in it, it is not that which makes a man happy, or that which will give a man true content, so I take the meaning of the word to be, although the world promise much.

2. As it is backed with a strong reason, so it is *edged and illustrated* with a sweet Parable; The great rich man he had a great crop, and bethought himselfe what to do, to pull downe his barnes, and build them greater, and sing a requiem to his soule, the issue whereof was, *Thou foole*; and such are all they which set up their rest here, and thinke that the life of man consists therein, and that happiness depends thereon.

3. As our Saviour condemnes, and reproveth, so he improves the unmannerly proceedings of this man, and takes occasion to continue his heavenly Sermon, wherein I shall distinguish but these two things.

I. Our Saviour goes on in the *occasionall argument*, which this mans request concerns. Secondly,

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he intentionally adds something that was in his own minde to convey, and that is added to the former occasion.

In the occasionall argument there be these two branches, and I shall but onely mention them, and desire you at leisure to peruse the place, because in this place, and that paralell to the 6. of *Matthew*, is scarce the like argument handled in the whole book of God, nor all the wit of man cannot have more excellent suggestions.

1. He *revokes* his disciples from *worldly-mindednesse*, by many excellent incomparable arguments, *Verf. 12.*

2. He *provokes* them to *heavenly-mindednesse*, in the 31. *Verse*, wishing them not to *seeke these things, but the kingdom of God.*

II. He proceeds to his former *intentionall thoughts*, wherein he commends especially two excellent vertues to all his disciples.

1. *Watchfulnesse*, in the 35. *Verse*, that they would always keep a watchfull posture, preparing for, and expecting the comming of the Lord, to be fitted for it, whenever it should be, sooner or later, sudden or otherwise, and this is,

Propounded and pressed, and then *iterated and enlarged.*

It is *propounded and pressed*, 1. From the condition of a duty, which being *discharged*, makes a man *blessed*, in those words, *And if he come in the second or third watch, and finde them so, blessed are those servants.* 2. From the *mifery* that will follow upon the neglect hereof, in the following

words,

of Covetousnesse.

3

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words, *If the good man of the house knew what houre the thiefe would come, he would watch, &c.* 2. It is pressed from the condition of their masters comming, which is expressed to be sudden, *no man knowes the houre*; and thus farre our Saviour hath propounded and pressed this argument of watchfulnesse.

2. Upon a particular occasion he doth reiterate and enlarge the prosecution of this very argument: the occasion is expressed in the 41 Verse, *Peter steps in, and puts the question, not so unmanuerly as before, but proper enough for the Auditory: Master, speakest thou this parable unto us, or to all?* This gives our Saviour occasion to re-inforce his former exhortation, wherein are the same arguments I mentioned before, partly from the felicity in the discharge of this duty, *how happy and blessed is that man, that when his Lord commeth, shall finde well doing*, preparing and fitting himselfe for that meeting; and then the misery and the wofull condition of the evill servant, who instead of giving a portion to his Lords servants, shall presume his master will not yet come, but delay and prolong the time, and fall to beat and abuse his fellow-servants. I conceive in this place, and other places of Scripture, where this evill servant is mentioned (besides the generall notion of any that carrieth himselfe disorderly) I say, it hath a particular intention against that evill servant in particular, that Antichrist, whom the Lord shall destroy with the breath of his mouth, and abandon with the brightnesse of his comming, finding him drunke with the bloud of the Saints, This evill servant, I say, will be in a very

B 3 evill

evill and sad condition. Our Saviour farther expresseth this by adding one thing concerning the *measure of this evill*, that will befall the unfaithfull servant, and he propounds it as a rule of the misery, the *misery wilbe great*; as this is done more out of *knowledge, he which knoweth his masters will*, which sinneth hypocritically, against the light, against conscience, those will have a double share in the misery, and it will be more fearefull to them: it will be something *mitigated* to them which *know lesse*, yet bad enough, as is expressed in the 47 and 48 *Verse*. This was the first vertue that our Saviour exhorts unto, watchfulnesse and carefulnesse to prepare that they may not be surprized with his sudden comming.

2. The second vertue our Saviour exhorts unto, is *spirituall wisdome*, although there be some ambiguity in some interpreters, either meeknesse or spirituall wisdome, it is agreed upon.

There be two things whereto this is recommended in generall.

1. In bearing *unbrotherly oppositions*; and our Saviour tels them, that this is that which *must be expected*, and *may be presaged* and fore-seen. 1. It *must be expected*, *Verse* 49. for our Saviour tels them plainly, that *he came to send fire on the earth*; and not to make a *carnall peace*, but to conveigh the light of the Gospell, the events whereof would breed combustions, wicked men opposing the preaching of the Gospell, and of the godly; and this is made even by those which are nearest to them, in the same house, *Verse* 52, 53. Our Savi-

our

our prepares them with this before-hand, that they may meekely and wisely beare unbrotherly oppositions. 2. In which this meeknesse consists more particularly, to *forbeare brotherly contention*: Or, as some interpret it, it may rather be expressed thus, to take care to make peace with God: so much the more, *agree with thine adversary*, it may commend brotherly conjunction: for those which are brethren, they shall meet with oppositions in the world, they had not need to devoure one another: Or, as many interpreters say, that adversary is God, which, while we are in this world, we should make our peace with, since we can have so little peace in the world; therefore our Saviour puts his servants in mind, that it is a great point of wisdom, at the least, to make their peace with God; that they may have sweet comfort from him in the midst of all bitterness in the world. I omitted one thing that I should have spoken, in opposition to the two things that must be expected, which the condition of the Gospell will produce, and that *may be presaged*, in the 54. *Vers. And he said unto all the people, &c.* If men were but so wise to observe those prognostications of grace, and the way of the times of the Gospell, as they are to prognosticate the face of the heavens, when they see the evening faire and red, they presage faire weather, and on the appearance of a cloud, fowle weather: if men were so wise in the face of Scripture, they might fore-see when calmes and stormes are likely to fall, when they are like to fall into opposition and

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and affliction, and so wisely might prepare and arme for the same.

Out of all give me leave to mention one thing needfull, from the unseasonable and rude motion of the worldly-minded man, interrupting our Saviours Sermon with an earthly question, viz.

It is no new thing nor strange, that men should bring carnall hearts to spirituall duties.

You are not secure by being in the house of God, by hearing Sermons, but you may be full of carnall thoughts, if you be not carefull to purge them out, you may be thinking of your house, moneyes, or trade, talking, or bartering about worldly things, and so turning the Church into an Exchange, or you may be gazing after poorer things, this bodies fashion, or that bodies dresse, but every one should be carefull of that. To omit all other things, I shall onely fasten upon one observation, and propound that, so as it may be comprehensive to take the very substance of the truth, of the whole doctrine that our Saviour propounds, and I shall expresse it thus.

Doctrin.

Covetousnesse is a vice that is hardly discerned, it is a subtil one, it is a vice largely spread, it is a generall one, it is deeply rooted and riveted in the soules of men, and will hardly be beaten off with many reasons and arguments much working and chafing, it is a vice that is highly to be abhorred, of a very foule nature and consequence, and therefore a vice that all that will be Christs disciples should be very curious to observe, and cautious to avoid, toward and fence themselves against.

You

You see every one of these contained and intimated in the very words of our Saviour, although I might have made so many severall observations, yet I chose rather to contract all into one: And I hold it very expedient so to do, that if a man can but remember the point, he may carie away all the maine things that are said concerning it, though he may forget other particulars, yet he may have the maine in the observation: But before I enter into the explication of the point, I shall *pre-*
mise one caution: there be three sorts of men which happily may be here, that may take some offence at this doctrine, taking things with a wrong hand, and hearing them with a wrong ear, which are delivered right.

1. *The prodigall man* may laugh in his sleeve, and be tickled, thinks he, I am shot-free, this Sermon concernes not me, I am not guilty of that sin, the world knowes it, and I proclaime it well enough, and this may please him, and so harden him, while he stands jeering at another man that walks contrary to him.

2. *The frugall man*, he is cleane contrary, he is a sober and a good husband, and he thinks it his wisdom to be so, as indeed it is, in a vertuall way, and with moderation, but he is offended, and thinks this may touch him many wayes, taking that to himselfe which is aimed against covetousnesse, as though it were spoken to him.

3. *The liberall man*, he may take some offence, which is in the right path and line of vertue, he may receive some prejudice, because he is not

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onely free from extremes, but is conscious of the contrary vertue, and so he may dance upon the rope of confidence, and be secure in that one vertue, as though he need no more; whereas a man may have one vertue, and be liable to many reprooves, not being out of the gun-shot, therefore he should not be confident, of that one, but rather extend himselfe to every one. And I desire every one of these whom it may concerne, that they may by this caution be advised to take heed of offence or scandall, which may hinder them in their way.

2. And so I come to the explication of the point, wherein I shall *propound*,

1. Something concerning the name, *covetousnesse*.

2. Concerning the nature, and so shall endeavour to cleare the thing,

First, by a discription of it, what it is.

Secondly, by a distribution of it, according to the severall kinds and ranks of it.

Thirdly, by a short designation of the properties of it: not such as might make signes and characters of it, but such onely as I expressed particularly in the point.

1. This onely I shall note concerning the name, *covetousnesse*, (for I cannot well go about to define any thing, what it is, except first the name be agreed upon; for names and words play fast and loose, and so the definition must varie, according to the latitude of the words.) To omit all Metaphors, and such which are farther off, there

there is a threefold latitude of this word.

1. It is taken in a *large sense*, and so it comprehends all *inordinate desire*, more than that which is properly called *covetousnesse*, or which our Saviour aims at in this place, *covetousnesse* or *concupiscence* after any thing, it may reach to all things inordinately desired: As for example, to mention but three creatures, that there may be concupiscence after, honour, lust, and riches: Now we have nothing to do with it after this large sense.

2. It is taken in a *strict sense*, which I desire not to make use of, though it is used by some Divines, as indeed every one will have his owne apprehension, and yet there is no great difference: for my part, so long as things are agreed on, I shall never make contention about words, for that were but to hinder all knowledge.

Know therefore, some take the word more strictly than is necessary, they would have covetousnesse to be an inordinate appetite onely in regard of keeping and saving riches, and not to reach to getting of them.

3. I take it here in a *moderate indifferent sense*, and so it is all inordinate desire toward riches in that excessive way, our affections and inclinations being set on them inordinately: I take covetousnesse in that middle sense, which comprehends both desiring inordinately, and getting inordinately, and saving inordinately: either desiring, getting, or saving inordinately, this is covetousnesse.

And this being premised concerning the word, I shall in the second place endeavour to expresse

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the nature of it; first, in a briefe description, which I promise not to be accurate in, because it is not easie to define it accurately, for an accurate definition should have nothing but the meere essentials; and all the essentials, which is wonderfull hard in all things, especially in morall things, but rather a rude draught or description, which may be sufficient for ordinary understandings, and for the generall use of men: What I conceive sufficient for the nature of the thing, I expresse it thus.

Covetousnesse is a morall vice, or an inordinate affection toward riches, or worldly things, whereby the whole heart of man is inclined excessively thereto, and inordinately carried towards them, arising from a judgement perverted, and producing perverse fruits or actions.

There bee two things to bee dilated and enlarged in briefe, for it will be necessary to lay the foundation thoroughly, because the true understanding of this comprehends all that shall be built upon it: As there is in all descriptions, the generall nature and the particular nature wherein the formality of the thing consists: So it is in this description, for it containes,

I. The generall nature of this, it is a *vice*, and a *morall vice*.

I. *It is a vice*: for there be two kinds of dispositions which the soule of man is capable of; there is a crooked disposition and a straight; that disposition of the soule which is right in the right frame, toward any thing, that disposition is ver-

tuous,

uous, and there is a crooked disposition, and that is, when the soule is not in its right temper, and that is vice, being not in the rank of vertue, which is a commendable ornament that beautifies the soule, but in the rank of vice, which is a stain and a spot that defiles and shames the soule.

2. It is a *morall vice*. There be two sorts of vertues and vices, *intellectuall*, and *morall*; wisdom is an intellectuall vertue, and so all the pregnancy of the intellectuall part of the understanding, these excellencies of the understanding are intellectuall vertues, but this is none of those, but a morall vice, there be morall vices which corrupt mens hearts, the inclinations of their soule being corrupt, their understanding, and the will and affections are corrupt, and this is of that nature, it is a *morall deformitie*: Now in a morall vice there be these two things which are most principally considerable, and I shall briefly touch them, because I would have this description, though rude, yet usefull, not onely for describing this particular thing, but for any man to frame a description of vertues or vices by.

Two things are most considerable in a morall vice.

First, the *seat* of it, and that is the soule of man, and the soule universall; and so it is,

1. *Formally*, in the will and affections, which are the proper seat of every morall vice or vertue. I conceive the will and the affections are in reality the same, and without all question, according to the generall opinion of all the learned, the proper

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seat of every morall vice or vertue is in the affections, in the right or wrong temper of the affections or will; when the will is right set, it hath attained to vertue; when it is wrong set, it hath attained to vice: therefore I chose to describe it principally to be an inordinate affection; yet withall I added some other things (because there is a generall pollution of the soule by this vice) although the proper seat be in the will, yet it hath an influence into, and defiles the rest of the faculties: and so it is,

2. *Radically, in the understanding*, for there is no deformity in the will and affections, but there is a concurrent distemper in the understanding, it framing a wrong judgement and opinion, for that is the *radix* whence the affections are mis-led and mis-informed; and as all vertues, so all vices are formally and radically in the understanding, and all the rest of the faculties of the soule; so they are,

3. *Virtually, in the actions*, for the propensity of the soule towards vertues or vices, towards right or wrong, is manifest in ordinate or inordinate acts; I say, in the actions, though vice be seated formally in the will, and radically in the understanding, yet it appears virtually in the actions.

Secondly, the second thing considerable in a morall vice or vertue, is the *state*, nature and qualities of them, wherein you may observe two things. 1. The *line*, or *horizon*, that divides betwixt vertue and vice. 2. The *rule*, by which we
finde

finde out this line. The *line* that divides betwixt vertue and vice, I expresse thus: when a man keepes the golden path of mediocrity, then a man is in the right line of vertue, when his wayes are equinoxiall, even, when he swerves from *this*, his affections, and so his actions, depending on them, swerve, either to the right hand, or to the left, either to excesse, beyond the line; or defect, short of the line; then is an aberration from the line of vertue, and so a man is in hazard of vice.

2. The *rule* of this mediocrity: The Philosophers, as the Naturalists observe, found no other compasse to finde out the right line, that when vertue runs even, as wisdom shall direct; the truth is, it must be the voice of judgement and discretion that must judge of all morall vertues, to prescribe the path of the affections, a right and due temper must be kept; and that they may be in a due temper, all must be described by wisdom: But to speake more Theologically, it is the will of the wise God that is the rule of mediocrity, which is written partly in his *owne brest*, in the holinesse of his owne nature, as the way that men must walke in; partly *written in our hearts*, so farre as they come into right reason, to be judged either as reason is originally right, or rectified. In time of innocency, reason was a competent judge, because it was not depraved; and full of light and beauty, all darknesse being dispelled (by those heavenly beames) which did serve for the guiding of a mans life, but now nature is corrupt, and it is as hard to have right reason, as it is to say what mediocrity

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diocrity is, therefore I add in the third place, *written in the word*, as the will of God is written in his owne brest, in the holinesse of his owne nature, and in our hearts; so all vertue is but an extract of something in the mount, according to that patterne which is left written in the word, God revealing to his people his will, and the way of holinesse, which is pleasing and acceptable to him, that must be the judge and rule by which we must discern the line of mediocrity, wherein vertue consists, swerving from which in the one, or defect in the other, is vice. And so much concerning the generall nature of it, that it is a vice, and a morall vice.

2. Now to add something concerning the *particular*, that which makes the formality of this vice of covetousnesse, that you may discern it from other vices, I would propound but two things.

1. Something *more generall*; consider the *Object*, and the *Act* towards that Object.

1. The *Object*; for every kinde of vice or vertue receives its *species* from the Object: now the Object is *riches*, the obliquity of it is by way of excesse, as the obliquity of the soule in matters of pleasure is lust or wantonnesse, in matters of honour is pride or ambition: Covetousnesse is the obliquity which is in respect of riches and worldly goods, that is, when we are carried towards them inordinately, aiming at more than is competent: what is *competent*, may be judged by *nature*, what is *necessary* and *sufficient* for nature, may be judged

judged by *reason*, what is *reasonable*, may be judged by *faith*, now to be desirous, and covet, and lust after more than such a competency, to go beyond competency, besides necessity, reason or faith; this is a vicious disposition toward riches, this is all I shall say in generall concerning the object, that it is a vice, the exercise whereof gives a vicious tincture and perverse inclination to the soule, when it hath to deale with riches; onely let me add by way of caution, most of all, both Philosophers and others, make covetousnesse to be a vice in the defect, not in the excessse: I am hard to believe, but it is the excessive carriage of the soule towards riches, but this is easily reconciled; if men consider vices with relation to vertue, take the excessse and the defect as they stand in the habit to vertue, then covetousnesse is a defect to liberality; for liberality is the moderate seeking after riches and using of them, prodigality is the excessse, and covetousnesse prevaricates from the rule in the mount, in, or by way of defect, excessse, being something opposite: but if you take it according to the object, as they stand in habit with the object: for my owne part, with submission to others, I conceive that covetousnesse is rather in the excessse, than in the defect, in forcing the soule to worldly things, when a man is like the woman in the Gospell, that had a spirit of infirmity, bowes downe toward earthly things: prodigality is a defective carriage, when a man regards them not with due moderation, but throwes all out at windows: upon the point they come both to the

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same point and issue, and what I have said of this, may be said of all vertues and vices.

2. More particularly, the exorbitance of this covetousnesse may be apprehended, partly by the *opposition* in which it stands to other things, partly in its owne *proper temper and disposition*. 1. For the *opposition*, there be two things to which covetousnesse is opposed in the same ranke, respecting the same object of riches, it is opposed to,

1. *Liberality*, in all the ranks and degrees, and,
2. To *prodigality*; I onely note this by the way, although we generally mention but one vertue upon the line in matter of estate, and that is liberality; yet this liberality may have a threefold latitude, it may comprehend three distinct branches, the distinction of which may be taken diverse ways.

The lowest rank to which covetousnesse is opposed to liberality, is *frugality*; he which is frugally liberall, which hath but a meane estate, and in a meane businesse, though he be sparing, yet he keepes the character and temper of vertue, according to the proportion of the estate, nature, and condition of his businesse.

The middle story to which covetousnesse is opposed to liberality, is that we call *moderate liberality*, that is in those which have but ordinary estates, and in ordinary cases, to be simply liberall, and not to aime at great proportions in ordinary cases, men of ordinary places, ordinary liberality is the true character.

The highest story is *magnificence*, to be more than

than liberall, to exceed proportion, either taken from proportion of a mans estate, as a great man is not liberall, except he be magnificent, proportionable to his estate, or to the thing, the businesse he is about to act; a man is not liberall to the publike good, which is barely liberall, if he be not magnificent according to his estate, and proportionable to the publike good, it is not right; for magnificence is the true temper of liberality, which magnificence may be taken in respect of two severall things.

1. *In regard of the person* in whom it is: there be persons which are of meane condition, it is enough for them, according to their estate and condition, to be frugall; and so they shall carrie themselves virtually, though they goe no farther than frugall liberality, with respect to their meanes and condition. Others, which are of a middle sort, it is not enough for them to be frugally liberall, but they must be *liberally liberall*, or els they come within the compasse of covetousnesse; though it be not fordid and base covetousnesse, yet they are not without the verge. The last rank are those which have fullest estates; it is not enough for them to be frugally liberall, nor liberally liberall, they will not avoid covetousnesse, except they be *magnificently liberall*, still to keep the proportion: if he which hath a great estate, doth no more than he which hath a meane one, or an indifferent one; he doth covet basely, because he doth not magnificently, as his estate affords.

2. *In regard of the severall cases*, and so there

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be three severall cases, in which these severall ranks may be considered, and accordingly expressed.

1. *Triviall and ordinary cases*, and there frugall liberality is sufficient.

2. *Great and necessary cases*, and there liberall liberality is to be expressed.

3. *Vrgent and extraordinary cases*, and there, according to a mans proportion, magnificent liberality is required.

I remember an observation that the *Rabbins* have, it may be it may please some of this auditory, but in a perverse way; I desire there may be no misconstruction; they give this rule, to have every man carry himselfe according to his estate; the thing they specify is in matter of cloathes, or apparell; they would have every man keep to his estate, and yet they allow of some excessse, and some defect, yet so, as liberality may rule: the thing is this, cloath thy wife above thy estate, cloath thy children according to thy estate, and cloath thy selfe beneath thy estate; they allow excessse on the one side, and defect on the other, and so upon the point they are made even; if there be excessse in one, moderation in another, and defect in another, that makes the supply; the thing I note it for, is not for the particular, but for the generall, according to the three ranks how we may regulate our selves, according to the three rules, and those according as the case requires, whether in a way of frugality, liberality, or magnificence: I give but this rule proportion to that,

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for matter of diet and apparell, an ingenuous frugall liberality is commendable, rather keep within the compasse, it is the best rule of vertue that can be given in this case, because the excesse, or inclining to excesse, doth but foment vice, as excesse in dier, sloathfulnesse, which hinders and impaires the intellectuall parts, excesse in apparell is but a flag of pride, and an inclination to it: therefore in those things the best rule is, to keep the temper of frugality, go in a liberall way, not sordidly, but in a way of frugality, rather under, than above a mans estate.

There be some other things, wherein the character of liberality lieth, to be observed, I will mention but two; towards the *diligent labourer*, and towards the *necessitated begger*, and there go a little beyond the compasse of frugality; be not penurious, pinching the labourers wages, and beating it downe, or the poore trades-mans ware; do as you would be done by; for it may be better almes, and baser covetousnesse, to grate upon the poore labourer, beat downe the hire upon the poore man that selleth his commodity, so as he cannot live; herein goe in an ingenuous liberall way.

There be other things that characterize magnificence, in all publike services, which are for the publike good, for the good of the Church, or the advancement of the glory of God; for the good of the common-weale, or the service of the King, and the supporting his State and Honour, the best way is to baulk a frugall way, transcend a meere

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liberall way, and *Araunah*-like, go in a magnificent way, rather beyond our selves; for if I abate something below the rule in diet and apparel, I shall have scope to exalt my selfe above my self in the publike good; this was the first thing to which covetousnesse is opposed to liberality, comming short thereof is, when a man forbeares to go according to the rule of vertue, and keeps aloof off.

2. On the other side, covetousnesse is opposed to *prodigality*, it is so farre from comming short of the rule of moderation, that it exceeds, the golden line is a free, ingenuous, liberall using and spending these things, as discretion shall prescribe: but when a man is beyond the bounds, carelesse for matter of estate, riches, throw all away in a night, upon dice or vaine courses, the extremity is in the excessse.

2. But now, besides the opposition, the *proper temper and disposition* of covetousnesse doth best characterize it, it doth *infect the whole soule*, although formally it be,

1. In the *affections*, an inordinate affecting, and a love towards money, love of having much, immoderate desire, and immoderate griefe and vexation, if he have them not; immoderate feare, if there be any danger of losing them; it may be circumscribed by any of these inordinate affections, it is the desire, or love, either of them will expresse it fully, immoderate or inordinate love to riches, affecting of them, that is the defilement of the soule, in regard of the affections.

In

2. In the apprehension radically, it is in the understanding, which ariseth from some misconceit in the understanding; I will but mention one or two of the maine. In the understanding an overweening of worldly things; a man thinks there is a great deale more good and excellency, more desirable, and more conduible towards his happinesse and content, thann indeed they do; he hath an erroneous opinion concerning the excellency of them, if he did not esteeme them so highly, he would never affect them so deeply; for a mans affections depend upon his opinion.

There is another root of bitterness, and that is atheisme, or infidelity, or diffidence, when men are poysoned with a low esteeme of Gods providence, thinking Gods Word is not to be taken heed of; they dare not trust Gods providence, but themselves, and their own solicitous care, for providing for themselves, dare not give any allowance to Gods providence; these are the maine roots of covetousnesse in the understanding.

3. It manifesteth it selfe in *perverse actions*, the actions are depraved.

1. *The thoughts* are tainted with caring immoderately, alwayes plodding, running with thorny cares, vexing and tormenting the soule with desires, that he is continually upon the rack with carking and caring thoughts.

2. *His speeches* are perverse, a thousand to one if his breath smell not of earth, all his talke is of his worldly businesse, how he may compassse such a possession; if he would shew but as much love

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love to God, as he doth to his mammon, it were well.

3. His deeds, they also are polluted.

There be two maine actions which are inordinate, *getting*, and *having*.

1. *Getting*; falling on inordinate courses, riches must be had, however they come by them, by faire or foule play; covetousnesse is a snare put on by the devill and our owne corrupt lust, which makes us venter (when we see a bait) upon any inordinate action.

2. *Saving and keeping* will be inordinate, he will be pinching and penurious, scarce enjoying what he hath; it is a death to part with any thing, he parts with so much bloud out of his veines, as pence out of his purse; it goeth to his heart and soule: inordinate getting, keeping, and saving; this is the first thing, I add but a second.

2. As covetousnesse *infecteth the whole soule*, so the inordinatenesse of it appeares in the exceeding

in what love requires, and is either $\left\{ \begin{array}{l} \text{Of God,} \\ \text{Our selves, or} \\ \text{Neighbour.} \end{array} \right.$

The inordinatenesse of it shewes it selfe especially in the affections; and this I shall expresse in all these three things.

First, that is apparent covetousnesse, and weares the livery and cognizance of covetousnesse, when it neglects what *love* requires, and is either against religion, or justice, or charity, those that stick not to trespasse on any duty of love,

I will mention all under that name, are deeply guilty,

1. When men feare not to trespasse on the *love of God*, and of holy duties, love worldly things so, as they will dispense with the love of God, trample on Gods backe, breake all rules of piety, rather than not come to his covetousnesse.

2. When a man tramples most unnaturally upon the *love of a mans selfe*, that which hee oweth to himselfe; he will spend no time on his soule, to feed that, for feare hee should have too little for the world. Nay, hee will starve his soule, and body also, to save charges, that he may grow rich, and scrape together these outward things, he cares not though hee pinch himselfe, and those that belong unto him.

3. When the love of the world is predominant, above the *love of his neighbour*, that hee can breake the law of justice or charity, break the *law of justice*, so that he will wrong, defraud, cozen, or cheat his neighbour any way, or dammage him, accounting all to be fish that comes to his net, so it may but feed his covetousnesse: this is an inordinate affection toward riches clearly, the very disease and leprosie sticking in his fore-head. And not onely when men breake the law of justice, but when they break the *law of charity*, that can withhold what they ought, or might do, or are called upon to do in that way, wither his

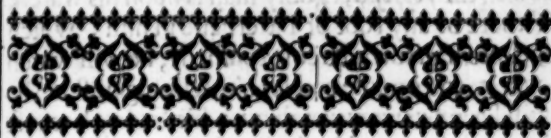
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hand from giving almes, straiten him from his own flesh, it is death with him to part with any thing, in a word, when he can dispense with the love of God, himselfe, and his neighbour, breaking the duty of love, justice and charity; and all for the love of money; this is a cleare character of inordinatenesse after riches, and worldly things.

LUKE



LUKE, Chap. 12. Ver. 15.

*And he said unto them, take heed
and beware of Covetousnesse.*



Thus of the description of the nature of covetousnesse, I shall add a word concerning the second.

2. The *distribution* of it: and so it may receive a distribution, or distinction, three wayes. 1. In regard of the *subject*. 2. In regard of the *state* in which it may be. 3. In regard of the *degree*.

I. In regard of the *subject*, there is a double kinde of covetousnesse.

1. It may be incident to the *godly*, as a *concomitant*, being the relick of originall sinne, the seeds of all vices are in him, and so there is a naturall propensity still remaining towards covetousnesse, even in a godly man; but it is but a concomitant, it doth not beare sway at all in him; for in some measure it is subdued and mortified; although it may be something, more or lesse, towards predominancy. It may be considered in a godly man

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as *diligent* y opposed, a godly man is upon his watch, if there be any root of bitterneffe in him, which inclines him towards covetousnesse, he will watch over it, and oppose and set himselfe against it, he will keep a narrow watch over his soule, because he is conscious of his inclination thereunto.

2. The other kind of covetousnesse is incident to a *wicked man*, and it is in him *predominant*, he is a servant, and a slave, he makes it his calling, he gives himselfe over, and subjects himselfe to it, it rules him, for he is wholly bent that way, but this admits of some differency; *viz.* even in a wicked man it may be sometimes *inraged* like a flame, with infinite fury, so that it beares downe all before it; sometimes also it may be *restrained*, there may be restraining grace in a wicked man, that keeps him from exorbitancie, though there is no saving grace, to mortifie it, and so it retaineth the same nature of covetousnesse: herein he is like the Foxe; the disposition of the Foxe is to devoure when he is in the chaine, yet he devoures not the Lambs, because he is chained; a wicked covetous man may have the same wild disposition in him, which is naturall, but God may bridle & curb him from acting, and keep him in faire termes, that he is not so outrageous as many are.

II. Another distinction of covetousnesse is, in regard of the *different state* of covetousnesse in those persons where it is, godly or wicked men, there is no estate wherein it is, but it is a crime, be it in the lowest estate; 1. Sometimes covetousnesse may be *criminall*, as it may be subservient,

not

not the maine vice, but a servant to other vices; covetousnesse, as a sin, may serve some other lust, although I cannot denominate covetousnesse to be the ruling sinne, yet it is in a man, and serves his turne, as a side-wind, to serve some other lust. As for example: Sometimes a mans principall sin is pride; now because pride must have something to maintaine it, and therefore a man must use his covetousnesse as a servant to his pride, to furnish that, to bring him in trappings for his pride, which otherwise would be hungry; pride would starve it selfe without it: this is frequent, men will scrape, and rape, and keep a foule adoe, to oppresse, grate, and grinde the faces of men; yet it is not done principally out of covetousnesse, but rather as an act of pride; covetousnesse being a servant to pride: alas his sinne may not be covetousnesse, he glorieth not in hoarding up money, but he must live at such a rate, in such a fashion, he must have gay cloathes, and he is necessitated to be covetous, not because his inclination is thereunto, but because he cannot else support his pride.

Another corruption that covetousnesse waits upon, is lust: a man which is given to lust, he cannot feed his lust without meat and drink, to stufte the pot, he cannot maintain his harlots, or nourish himself in that sin, nor furnish himself without covetousnesse; and that makes him injurious, to steal from parents, or masters, use any trick of covetousnesse, but it is not out of love thereunto; covetousnesse is not his sin, but a servant to his lust, so that in both these respects covetousnesse may

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be in a man, but yet in the estate of a servant.

2. Sometimes also covetousnesse is not onely the *criminall*, but the *capitall vice*, which doth apparently denominate a man to be a covetous man, although he may have other vices, yet this is the chiefe, this is his grace, and in this case covetousnesse is a friend to him, it is instead of pride, for he prides himselfe in his great estate, and herein covetousnesse is not a servant to pride, but the very throne of pride, which makes his pride sit higher, he is proud, but upon concept of his great heape of money, looking over the shoulder of his poore neighbour, and thus a man is proud, but it issues from his bags, his great estate, covetousnesse is the maine sinne; so in many other kinds a man may instance, wherein covetousnesse is the master-sinne, when a man makes it his glory, and his very trade, to gather a great estate together, not for any use of it, but that he can get such an estate.

III. The last distinction of covetousnesse is in *regard of the degrees*, as all vertues and vices, they are capable of degrees: It may be, in some *lesse*, in some *more*, in some it may be hardly discerned, in others so palpable, that it may be felt; there is a sordid base covetousnesse, that all the world may see a man is covetous, he beares it in his fore-head, in every act that he doth, in all his carriage and course: Others slyly dissemble covetousnesse; are not so sordidly and so basely covetous; but more slyly carrie the businesse; men that are inwardly covetous, dissembling the businesse,

finesse, or; at least, carrying it a great deale better.

2. Now to come briefly to the *predicate*, or the thing we affirme concerning covetousnesse: there be two things that I have propounded in the point concerning covetousnesse.

First, something *in regard of it selfe*. Secondly, something *in respect as it stands to us*.

1. In regard *of it selfe*, there be these four properties of covetousnesse that I shall note.

1. It is a *subtill* and a *slie sinne*, hardly discerned, by every man, neither in himselfe, nor others; a man may be in before he is aware; and that ariseth partly from a *generall ground of vice*, because all vices are subtill and slie, they can borrow habits, and dresse themselves in the attyre of virtues; covetousnesse may claime kindred with, and go under the habit of frugality, partly, upon a *particular ground*, there is something in covetousnesse which makes it more hard to be discerned; because there be more faire pleas for this, than for any other sinne in the world: as, to provide for children and posterity, for a mans estate and condition, to support his rank; a thousand things a man may plead for covetousnesse, there is more to be said for that a great deale, than for many other finnes, as luxury and riot, uncleannesse and filthinesse, although they be works of darknesse; and men are ashamed, if they once be discovered *de facto* to be guilty of them, their mouthes are stopped, but this is a more subtill sinne, and will admit of a great many colours, therefore it walks more close, and is hardly to be discerned:

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In this respect it is a point of Christian prudence, to take notice of it, and, by the way, to make use of this: Now there may be these two things deduced, for it may be very usefull for practise.

1. Because it is a flie and subrill sinne, I would wish every man, not lightly or rashly to accuse another man of it, and upbraid him with it; but look to his warrant and ground for it, if it be ambiguous, and his actions may admit of a faire construction, I must not judge him, I know not a mans estate, and many other such like circumstances may fall in, and therefore I may not presently condemne another of covetousnesse.

2. Another point of wisdom, rather more necessary, is that we should not easily excuse our selves, presently blisse not thy selfe, as if thou couldst shun, decline, and avoid all reproof, thinking this sinne of covetousnesse concerns not me, it doth not hit me so home; in many things it is hard to prove that which is clearely true: a man cannot by the law prove a man is drunk, unlesse he be so grossely drunk, that he is not able to keepe out of a carts way, and many other signes of a *legall prooffe*, are hard, but yet a *conscientious prooffe* betwixt God and a mans owne conscience, may be discerned: though thy sinne be such a flie sinne as covetousnesse, that another man is loath, happily, to charge it upon thee, remember it is a flie sinne, and may lie at the heart, suspect thy selfe therefore, and do not easily excuse it.

2. It is an *universall and generall sinne*, largely dispersed, our Saviours words implice so much, therefore

therefore saith he, *take heed, and beware* ; there is a double caution, as if he had said, you had need to watch, and to looke narrowly to it, it is a slie sin, a Jugler, that will cast a thousand mists before your eyes : and withall, it implies that it is a generall sinne, I speake *to all of you*, saith our Saviour to his Disciples, and others also, as if this were a generall root of bitternesse all the world over ; and in truth it is so, a man may see it universally: for,

I. There is no *ranck* or *sort* of men, which are altogether free.

1. Wicked men, some seeme to walke contrary to it, in prodigalities; yet either in predominancie, or subserviencie, scarce a wicked man but he is covetous ; he which is prodigall must scrape unjustly to maintaine that.

2. Godly men are not altogether free, there are the relickes of this corruption in originall sin, and it sheweth it selfe even in them ; godly men may doe it under pretence of religion, they (as he said) are then only godly, when godlinesse is sparing, and frugall: many men are against drunkennesse in their families, because it spends their estates, under a vizer of godlinesse they keep men sober, so that a man may pretend religion, and yet within have a root of covetousnesse.

II. It is in all sorts and ranckes of men.

1. Poore men think they are not capable of it, and yet notwithstanding, their desires may be as large as hell, there may be as much covetousnesse in a poore man, as in a rich man.

2. Rich men it is evident that they are exceeding

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ding obnoxious to it, the having of much, increaseth the desire of having of more.

3. It is to be found among all *callings*, the Citizen, the Countrey-man, the Trades-man, the Gentleman, the Minister, the Lawyer, all callings, whether Civill or Ecclesiasticall, even Churchmen may be subject to covetousnesse, it is a disease that every ranck may be infected withall.

4. In regard of every mans *condition*, there is no sex nor age free, those to whom it belongs to take the care of families, women also as they are more impotent, their affections are more inordinate, and so they are more unreasonably covetous: in all ages it is, although it be more rare in yongage, covetousnesse is not so proper thereto, youth is not free, but old age especially.

III. It is also a *tenacious sinne*, deeply rooted, and therefore not easily laid downe, of our owne accord, a thousand to one, if a man lay it downe of his owne accord, to have so much goodnesse of himselfe as to strip himselfe of this vice, not one of a thousand doth it, no nor is it easily *allayed or beaten downe*, not by those means by which vices may be cured.

There are three things which may cure any vice. First, the *authority of religion*. Secondly, the *weight of reason*. Thirdly, the *tract of time*.

1. The best curing is when the *authority of religion* will do it, if when a man heares the word of God, a man is ready to say, I speake Lord for thy servant heares, that man is in a good temper, when he will be beaten from vice by the word of God,

God, God hath so much authority over his soule, that if hee heare this sinne is displeasing to him, he will owne none of it, but throw it out of his hands, as children many times at the very word of their parents, and this is the best: but covetousnesse is so tenacious, and rooted in many, as many words from God will not worke, to get it removed: our Saviour here is faine to use many words and arguments, besides his owne authority his bare word will not doe it.

2 The *waight of reason* may step in and second religion, shewing the deformitie and b^enefesse of it, and convincing the conscience, and yet this will not do it: surely that is **not** a good temper, when men will not be regulated by reason, when it is neither wit nor reason that will make the cure; our Saviour is faine to heape reason upon reason, I dare say, never any thing more larger discoursed of, and more fully convinced; then our Saviour doth here in this Chapter, and in *Matthew*, and yet all reason will not doe it, not beat it downe it was so tenacious, and stickt so closely.

3 Many things, neither authority of religion, nor weight of reason, yet *time it self* will cure them: love is overcome with time, but time doth not cure covetousnesse, but rather inflame it: the longer a man is acquainted, the less he growes weary, seeing no inconvenience in this sinne of covetousnesse, although it pinch him a thousand times, and ride him basely, yet (thinks he) it is no such base thing, although indeed it makes a man so fordid and base, that it tramples upon his nature,

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and his very excellencies, and makes him a base drudge, and the longer he is in it, the more beast-like he is, the better he likes it: and whereas age cures many distempers, time when it comes to end, frees a man, being wearie, and having runne themselves out of breath, with their foolish waies; but covetousnes growes upon a man in his age, the nearer a man growes to the earth, the greedier he is after the earth, his mouth will be full of earth one day, and yet *quo minor via, eo plus vialicū*, the lesse way he hath to goe, the more tenacious he is.

4. Which is the principall thing, it is a most dangerous sinne, a sinne of a dangerous and a hideous consequence. I thought now to have demonstrated it by some places of Scripture, wherein I should set downe the black stampe, and fearefull name that this sinne hath, so fearefull that it should make every man shie of it, and abhorre it, yea, the very thoughts of it; for there is not a blacker sinn in all the booke of God, in some respects, of an ordinary morall sinne, then this sinne of covetousnesse.

Some *examples* I should give, I shall briefly touch some of them, besides many *negative examples* which Divines doe observe: there is not any one man in Scripture which was noted for a godly man, which hath ever beene tainted with this sinne of covetousnesse; not any one example, though you may meet with examples of many sins, yet with none of this: *Noah* was touched with drunkennesse, *David* with murder and adulterie, *Peter* denied his master, we shall not meet with any

any one instance, that the Scripture approves for a godly man, that was ever tainted with this sinne, it is so little kin to godlinesse : not that I will say, that there never was any ; yet it shewes ; it is very farre from pietie and Christianitie, from the way thereof : and those affirmative examples that we have of any that were covetous, we shall see they are set downe unto us, to shew, that they are most contemptible persons, as the most vile and odious persons to be abhorred. I had thought also to have shewed it by ground of reason : briefly in generall, to touch it but in a word, referring the main of this, the application, to the next tunc. There be two things, by which a man may see the danger and follie of this sinne of covetousnesse.

1. It opposeth all the good of nature, and all the good of grace, it checks all graces, and the wayes thereof, and the whole Spirit of grace, it casts a dampe and chokes a man from hearing the Word, from doing the worke of the Lord, and thriving by the meanes of grace, it stifles every grace in the soule, the groweth of it, it chokes all the good of nature, so that a man that is tainted with this sinne, hath not common humanity, no bowels of compassion, as though he were made of flint, it doth so farre estrange him from the power of the excellency of grace, that it degrades him of all the sweetnesse of nature.

2. The second generall thing is, that it exposeth him to all kinds of wickednesse, there is no evill, whether of sin or punishment, but covetousnesse exposeth a man to.

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I. It leads a man into a thousand snares, hee which is once set on with a greedy desire after the world, will not sticke to commit any sinne in the world, to run upon the sword's point, hee is drawn into the trap by the baite: suppose a man hold a peece of gold at the end of a sack; the Divell hee dorth so, a covetous man he will creepe into the sack to be caught by the Divell, and cast into hell, while he goeth into the sack after the gold.

It exposeth a man to all kind of punishments, both because it takes away all that watchfulnesse, that men observe not the season of danger: hence it is, that our Saviour wilsbeth them, *to take heed of being overcome with surfeiting, and drunkennes, and the cares of this life, lest that day come on them unawares:* a man which is laden not only with drinke, but with luxury, he grows wanton, and so minds not when evill approacheth to avoid the storme; this is the drie drunkennesse, the cares of this life, if a man be overburdened, busie, plodding after the world, it makes him forgetfull of himselfe. I remember a Story, of a City in *Sicilia* being beseiged by the *Romanes*, the maine experienced and most artificall man in the City was one *Archimedes*, he used many devices, and did many wonders, but at last for all his stratagems the City was surprized, the Souldiers brake in, and great meanes was made to finde out *Archimedes*, at last, the Souldiers hearing where he was, brake into his house, and he was in his Studie, he never tooke any notice that the Citie was taken, when the Souldiers opened his Study doore, they found him busie, drawing lines in the

of Covetousnesse.

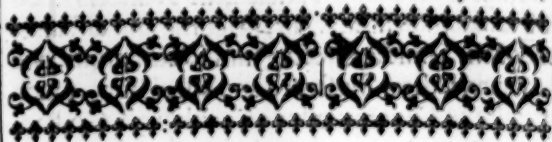
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dust, like some Mathematician, the Souldiers stood still looking on him, at last, in scorne and disdaine, one of the Souldiers, seeing him so barbarous, and inhumane, drew his sword and killed him, much against the Generals minde: Although God beseege us round about, though the Church be taken and surprized, though a mans owne house bee in danger, yet if a man be busie, drawing lines in the dust after worldly things, he will take no notice of any thing, nor use any meanes to prevent it, see no danger, and so not be able to avoid danger.



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LUKE, Chap. 12. Ver. 15.

*And he said unto them, take heed
and beware of Covetousnesse.*



Here was one point of Doctrine that we propounded out of these words, and it was this; that covetousnesse was a sinne, subtile, universal, tenacious, and dangerous: cautiously to be avoided by all, and carefully to be watched and warded against.

Two things wee propounded in the handling of it.

First, to shew what was meant by covetousnes, which we have already done.

Secondly, to speake something concerning the predicate, what we affirme concerning it: which we came to the last time: briefly to give you the heades.

In respect of it self, covetousnesse, foure things we affirmed.

First, that it was a subtile sinne, not easily discerned.

Secondly,

Second, a universall sinne, scarce any, more or lesse, but are coverous, all are tainted with it.

Thirdly, that it was a tenacious sin, that sticks fast, and cleaves close unto us, &c. Covetousnesse is so revitted into men, that we can hardly get it out.

Fourthly, it is a sin of dangerous consequence and great importance: I shall only a little enlarge upon that, it being the maine thing in the point; I will illustrate that, partly by *Scripture*, partly by *reason*. I mentioned then, (though I shall not name all) that there were many pregnant Texts of *Scripture*, which represent unto us, the dangerous nature and condition of this sinne: *Colossians 3. 5. Mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse which is idolatry*; mark there, how covetousnesse is yoked, and what is the consequence of it, although it be a farre more subtile sinne, hardly discerned, yet it is rancked with fornication, the sinnes that all the world cries shame of, the Spirit of God rancks it among those: nay more then so, it sets a speciall brand on that above all the rest, many doe penance for fornication, scarce did ever any for covetousnesse, the world takes no notice of such persons, the world hath set adulterie in a white sheet, but God himselfe hath stamped a black brand on it, *covetousnesse which is idolatry*; it is true, there is no sin that carrieth the heart inordinately towards any creature, but it may be termed idolatry: the harlot is the lustfull mans idoll, he makes an idoll

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of her : preferment and honour is the ambitious mans idoll, it leades him to it, but yet we doe not find that the Scripture doth expressly brand any other sinne, which is not directly idolatry, with that name, but only covetousnesse : I conceive, to omit other things, there is one thing, as the particular reason of it, which is very considerable (for there is a generall reason for other finnes,) which is this, what a man preferres before God, that hee makes as his God, exalts it in the throne of God, and therefore for that generall reason, covetousnesse is called idolatry : But there is a speciall evill in covetousnesse which makes it idolatry in a deeper dye, a covetous man besides that in the generall respect, his money is his idoll in the particular, he puts trust in it, he hath a confidence in it, and that is the greatest honour that God can have, when we can put trust, and secure our selves, and beare our selves out upon Gods protection, and in that respect, there is a great deale of propriety in those words to this sinne : *for which things sake the wrath of God commeth upon the children of disobedience, vers. the 6.* It is not only true of other finnes, which may be taken notice of, but to provoke God in this secret sinne, which the world takes not so much notice of, for this thing the wrath of God commeth upon the children of disobedience.

One remarkable place wee have in the first of Timothy 6. 9, 10. *But they that will be rich fall into a temptation, and a snare, and into many foolish and hurtfull lusts, &c. For the love of money is the root of all evill, which while some coveted after, they have erred.*

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red from the faith, and peirced themselves through with many sorrowes: this is as full a place as I can well conceive: those that will be rich, that are mad after the world, they are in a most dangerous condition: such men cast themselves upon a thousand dangers, every expression, every word is full of weight, I will not take it now on me, to dilate at full unto you on them, I will leave it to your owne thoughts: *It is the root of all evill*, I will only speak of this, it is true, any sinne which is predominant, may be the universall root of all evill in that man, so that it may be applyed farther then the matter of covetousnesse, but yet there is something emphaticall in covetousnesse above other things, that precipitates a man into all evill, for that man which is set upon gaine, will not stick upon any evill course that may advance him that way; it perverts the eyes of the wise, makes them blind, that they can see no danger: thus we see, that it is the root of all those evils, which do arise in that man which is bent upon covetousnesse; but there bee some other men which goe not upon the root of covetousnesse, but upon some other grounds, and so may breake into many evils.

And therefore there is a caution to be observed in these words, *all kinds of evill*, which is a large word, for covetousnesse will not put a man into all kinds of evill, if you take it in the strict signification, for it will not put him on prodigality, not in an ordinary course, I say, further then to advance covetousnesse, *unicuique aliquis est sumptus qui vult facere lucrum*, a man must bee at cost to

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gaine oftentimes : but to adde another place.

Another place to prove this, is in the 16 of *Luke* verse 14. *And the Pharisees also who were covetous heard all these things, and derided him* : A covetous heart is so farre out of frame towards any good, from any possibilitie of recovering him to a good estate, that the meanes of grace are but a scorne and derision to him : our Saviour himselfe, I dare bee bold to say, the proudest and most captious man in the world could not except against his Sermon : happily in any mans Sermon there may bee some infirmitie or weaknesse, so that a man may except against it, but our SAVIOURS Sermon was not obnoxious to any such thing : And you see covetousnesse made our SAVIOUR himselfe derided ; when men deride wisdom it selfe, this is a high pitch, but covetousnesse doth this : Therefore the Psalmist makes a prayer to God, *Psalme 119, verse 36. Incline my heart O Lord to thy Testimonies, and not to covetousnesse* : implying, there is an impossibilitie betweene regarding GODS Word, and covetousnesse : if a man bee inclined to covetousnesse, hee is cleane out of the way from obedience to GODS commands, they are put in the ballance one against an other, and *David* therefore here desires GOD that hee would incline his heart to keepe his Testimonies, and therefore that hee would keepe him uprightly, free from covetousnesse.

1 *Corinthians* Chap. 6. vers. 10. compared with

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Ephesians Chap. 5- verse 5. you shall finde that covetousnes bars a man out of Heaven, there is the very same obfervation which I propounded in the first place, *Know you not that the unrighteous shall not inherit the Kingdome of God, nor Thieves, nor covetous :* obferve, that covetous persons are ranked with uncleane persons, and with Thieves, they goe altogether, for they are no better then Thieves on the High-way in Gods estimate, and shall as much bee barred out of Heaven, how smooth a sinne soever it seemes to bee, such cannot inherit the Kingdome of God, *1 Corinthians 5: 10. 11, Not altogether with the fornicators of this world, or with the covetous, &c.* It is such an odious sinne and so abhorred of God, that God would have all men to abandon it, but especially his owne people, and therefore amongst other persons which are vicious and sinfull, hee warnes the faithfull not to eat with a covetous man : and therefore in the 11. verse, *If any man that is called a brother, bee a fornicator, or covetous, &c. with such an one no not to eat :* It is strange to see that they are so contagious, and loathsome, the Scripture saith no more of a Leprons person, but onely, that he should bee separated from the Congregation, there is as much said of a covetous person, one which is in the Church, and professeth the Christian Religion, as for other men of the world, this is not meant of them here, but if any man which is a Saint of God bee covetous, with such a

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man not to ear, they are excommunicated out of the Societie of Gods people, covetousnesse doth not only barre a man out of Heaven, but it barrs a man out of heaven upon earth, from the communion of Saints, and also from all things honourable in a Common-wealth, or Church: covetousnesse makes a man unfit to rule, *Exo. 18. 21. Moreover thou shalt provide out of all the people, able men, such as feare God, men of truth, having covetousnesse, and place such over them, to be rulers of thousands*: a man is not in Gods choise capable of the magistracy, if he be covetous: and there is very great reason for it, for that man that is a slave to his lust, is not fit for that place, it is not to be expected there will bee justice done by him, if he sag too much upon the purse side: for that will keep down the ballance of justice that it shall not goe right.

A man is not capable of honour in the Church, if he be covetous, *1 Timoth. 3. 3. Not given to Wine, no striker, not greedy of filthy lucre, but patient, not a brawler, nor covetous*: A Pastor or teacher of the Church of God, should feed the flock of Christ, and rule well, and therefore should be free from covetousnesse, nay, and hate covetousnesse, for they that are covetous, are like to looke more, and aime more at their owne advancement, how they may advance themselves, and at their owne gaine, then at Gods glory, and the good of soules: and therefore not fit to governe in a Church.

2. Besides these testimonies of Scripture, let me adde some examples, some I mentioned the

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'ast day on the *negative part*, that whereas with other sins some of the Saints of God were tainted, as *Noah* was tainted with drunkenness, *David* with murder and adulterie: it is observable, that not one that beares the name of a reall godly man, is touched with covetousnesse. I will only mention those affirmative *examples*, two or three of them, whereby we shall see, that they are as bad as bad may be, which are stained with this vice of covetousnesse, *Laban* was a covetous man, one that the Scripture brands for a base vile person, and sets an ignominious note upon him: *Nabal*, for that was the Anagram of his name: *Nabal* the churle is mentioned with infinite disgrace to be a covetous man.

There is a command given for Kings that they should not bee covetous, and of all men in the world, they have most use of money, for the support of their state, and the defence of their Kingdomes, and yet they are commanded not to be covetous. *Ahab* his covetous humour after *Naboths Vineyard*, is mentioned in Scripture as the root of the ruine of him and his familie, and posterity, there were other sins which followed, but covetousnesse was the root from which all sprung; we reade of one in the new Testament, *Demas* a forward man once in religion, but when once hee came to *imbrace the world*, and cleave to that, it was in him a root of bitterness, he apostatized and fell from Christianity, leaped through all that he had taken upon him before hand.

2. There bee two grounds or reasons of the point

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point, taken from the nature of it.

I. Because covetousnesse is a sin which opposeth all good.

1. It chokes and checks the growth and very beginning of all that is good in a man. I might illustrate this by divers places of Scripture; it *stoppeth the good of grace*, and all the growth of any excellencie in grace, it is those Thornes which stop and choke the growing to perfection, as I have sometimes expressed. The Hedge-hog in the Fable comes to the Connie-berrie in stormie weather and desires harbour, he promiseth faire to lie quiet and the like, but when once hee is entertained, hee never leaves pricking, till hee hath thrust his host out of doores: so it is with covetousnesse, it hath many faire pleas and pretences to get entertainment in a godly heart, it tels him he will be but a frugall steward, but if once it be admitted, it will never leave till it hath thrust out all pietie, and quenched all godlinesse, and heavenly mindednes, all will be eaten up with covetousnes.

2. The very *good of nature* is exceedingly choked by covetousnesse, all bowels of compassion are stoppt towards our owne flesh and blood, there is no noble nor generous thoughts in such persons, they are not ingenuous, but so sordid, that as rust consumeth iron, so covetousnesse consumeth the substance of naturall perfection, it eates out all. Naturalists observe, that those places where there are Mines of silver or gold, they are all barren, affording nothing for the refreshing of man or beast, bearing no graine nor crop; and besides that

that which is worse, they are haunted with Devils, I am sure it is true of a black spirit which is addicted to covetousnesse, it is not only barren of all good, but it exposeth them in whom it is, to the very possession of the Divell, to be led by a base and sordid spirit in all their actions.

2 As it opposeth all good, so it exposeth to all kinds of evil: there be two sorts of evils; the *evill of sinne*, and the *evill of punishments*, which attends sin, and covetousnesse layeth a man open to both.

1 There is no *evill of sinne*, but a covetous man will doe, the Divell hath hold of him in that vice, and he is at the Divels service for any kind of sin, to draw his purse: there is nothing in the world as I remember is more opposite to covetousnesse in nature then luxury and wantonnesse, a covetous man is temperate of his owne humour, yet covetousnesse prostrates to the basest uncleannesse for hire or gaine that is: the whole spheare of the commands of God doth appeale covetousnesse as the breach of them all; it were no difficult thing (though I have no intention to enlarge so much) to shew that there is no evil but covetousnesse disposeth unto; it takes a man from all good, and prostrates him to all evil.

2 And consequently there is no *punishment* but it layes a man open to: To mention but a word; the wrath of God is the fountaine of all punishment which comes for other finnes, and covetousnesse exposeth a man to the wrath of God, as I have shewed before: but more expressly see *Psalme 10. 3. For the wicked boasteth of his hearts de-*

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fire, and bleſſeth the covetous whom the Lord abhorreth: it brings Gods wrath, it brings the ſcorne and deriſion of men upon a man, there is ſcarce any one vice ſo contemptible to all men in generall, as covetouſneſſe is, it is the argument of a play to be jeered at on a Stage: which is an argument, that although it carrieth a generall applauſe with ſome, yet moſt men fall foule on covetouſneſſe, the world ſpits in his face, hee is jeered at by all men; it expoſeth to all kind of judgements, which come either from the wrath of God, or from the hatred of man: I mentioned one thing the laſt time, and I will but only mention it now; to take up where we left, and make ſome addition where it is neceſſary: It makes a man unfit to obſerve Gods judgements, and ſo to avoid them, and take care to ſhun them. A covetous man in the moſt dangerous time, is ſo choaked with the cares of the world, that hee mindes not any danger, but plods on till he is taken in the very ſnare,

And thus much concerning covetouſneſſe, the predicate that is affirmed of it, in regard of it ſelfe: the other thing I ſhall mention in a word, and ſo come to the application.

2. In reſpect of us, it is a ſinne to be avoided by all men, and by all meanes.

1. By all men, common men, that have but any ſparke of ingenuitie, muſt of neceſſity abſtaine from this, and preſerve themſelves that they bee not foiled with this ſinne. But Chriſtian men, which pretend to be the Diſciples of Chriſt, muſt ſhunne it, eſpecially it being a thing furtheſt off from

from pietie and Christianitie, there is nothing so unsuitable to, nor so incompatible with Religion: and therefore *fugiat hoc opprobrium a nobis*, it is a shame that a Christian man should be liable to bee upbraided with covetousnesse, and not to have a faire answer for it, because it is scandalous to Religion and dishonourable to God: nay it hinders the progresse of Religion, therefore it is to be avoided by all men.

2. By *all meanes*: our Saviour useth two words here *ῥεῖν τε καὶ φυλάσσειν*, first *ῥεῖν τε*, looke well to thy selfe, as if he had said, *watch and take notice of thy self*, lest thou doe slip, looke narrowly to your courtes and wayes, lest you be overtaken with this sinne, and this is not enough *ῥεῖν τε*, but *φυλάσσειν*, it is a place of danger, danger lyeth therein: as you would in times of danger redouble your watch in the Citie, so here should be a strong ward kept, to arme and fortifie, antidote and strengthen your selves with all the strength you can against the danger of this sinne, and this ariseth naturally from the former, for if covetousnesse be so dangerous in it self, then it concernes all men by all meanes to watch and ward themselves against it.

But I shall passe to the application. If covetousnesse be so dangerous a sinne, it concernes all men then by all meanes to watch and ward themselves against it: many things might be spoken by way of application, but I passe brieve over many: as,

For *Conviction*, many men may bee arraigned that stand convicted of this vice, if men would well waigh it, and draw out the description of it,

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Vse I.

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it would fall point blanche upon a great many men which thinke themselves free.

2. For reproofe of them, as being in a foule fault, it may be fouler then they are aware of, men are readie to please themselves in it, and plead not guiltie: if they be free from other sinnes, that they can say, I am not like such a man, they take no notice of this, this subtile sinne moves them not, if they come not within the verge of other sinnes, they slight spirituall sinnes, and as they take no notice of them, so neither doe others, for this sinn (as some other sinnes) comes not within the lash of the Churches censure, the covetous man is not found fault wth hall, no neither is the proud man found faultie, there is no man censured for his pride, or his covetousnesse, the world takes no notice of this sinne: yet if it be a thing so dangerous, here is a just reproofe for them. But I passe over these.

3. It serves for *exhortation*, partly that every one would,

1. *Examine himselfe*. I gave sufficient hints, by which a man may try himself, (in my apprehension) in the description, by which any man may receive comfort, by applying them to his own heart and wayes, and seeing, whether in some, more, or all of them, he comes not to be obnoxious to this sinne: I shall only give you two or three cautions, in which others may examine themselves.

1. *Be jealous and suspicious of thy selfe*, it is a subtile sinne, very generall, and universally spread. I know it is reported of *Luther*, that though hee
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found the roote almost of all sinnes in him, yet he never found any inclination to covetousnesse, hee was free from that. But for our selves, and our better examination, let us not be secure; but be a little suspicious and jealous that there bee no such propension in us towards it; for there may be, although we are not aware of it. And therefore for your better consideration, take this along with you, upon your examination be not confident, bee a little jealous and suspicious, that there may be a propension in thee towards it: upon tryals take not up foolish conceits upon frugalitie, but be jealous to scan thy heart in this kinde, whether it be inordinate in its propension towards the world: I have given sufficient directions for this already.

2. What you do in this kinde, do it conscienciously, not to cosen thy selfe, but as in the presence of God, and as you will answer him. I have told you that rule already, I would have no man lightly to charge another, nor easily to justify himself, and therefore examine your selvs conscienciously, not as you can stand with the judgement of men by outward appearance, but judge as conscience judges, and as you think you may stand and beare out at the day of judgement, at that strict account you must then give.

3. Labour to bring your mindes and heart to be ingenuous, not to studie shifts and devices, to beare up thy reputation and credit, and so to free thy selfe from it. O it is a rare thing to have an ingenuous spirit, such as that, if a man be not free from a fault, yet he will not be readie to defend it,

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but sweetly and Ingenuously to acknowledge it, it is impossible but he that stands upon his points, may be guiltie : I could give you divers touches thereof.

Many men pretend it is not covetousnesse, but frugalitie, providing for posterity, this is no ingenuous spirit, nor plainnesse of heart ? Why then dost thou neglect thy child, and bestowes not good breeding on her or him, but spare a penie and spoile the soule of thy child, and the bodie also ? Why art thou so base, if all be for thy child, as to marrie her, and not to give a portion with her, when all comes to tryall, thou hast no ingenuous spirit, be ingenuous therefore, I say, doe not foolishly cosen thy selfe, but bee willing to see what thou dost see, and baffle not thy selfe with foolish pretences.

4. Suppose the matter be a thing doubtfull, I beseech you stand not upon points with God, to avoide covetousnesse, be *generous*, be farre from covetousnesse, shun all apparances of covetousnes, be noble and generous minded, keep a broad difference and a vast latitude from covetousnesse, if you would bee cleare, make it appeare, be not obnoxious to suspicion, with hincing and pinching and such basenesse, which makes others, and upon probable reason and good ground, thinke that indeed you are so ; but if you would not be tainted with this dangerous sinne, doe the contrary, be so farre from covetousnesse, that you will rather bee generously magnificent, according to the proportion of your estate, and the nature of the thing: but
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this is not that I intend, this is the first branch of the exhortation, that men would examine themselves,

2. I desire that men would humble themselves, and see their corruption, and bee affected truly with sorrow for it, even such sorrow as becometh Christians, in that humility of spirit which should bee in us, upon every taking our selvs napping in every sinne? dost thou upon examination find thou art not free from covetousnesse? do not thou stand on thy pantables, as they say, but make amends, humble thy selfe before God, acknowledge the basenesse and vilenesse of thy spirit, that thou art guiltie of that sinne which is abominable to God, hatefull to men, being a scorne and derision to them: and,

3. I desire that men would reform themselves, stay not heere, but take out a new lesson, make progresse to reformation, recover thy self, or if thou be already free, labour to prevent it, in the whole latitude, in all the three *species* which I mentioned in the application, in our judgements, understanding, not thinking too high of riches, in our affections, not cleaving inordinately to them, in our actions, bee not too thoughtfull and carefull for worldly things. to be talking and breathing of earth continually, having nothing at all to speak of but riches. There is a part of the mouth which the naturalists call the *caelum*, heaven, it is the upper rooffe of the mouth, there be many men which have no heaven at all in their mouths, no upper part, but all lower, talking still of those base and
lower

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lower things, : avoid it therefore in your talke, in your actions, and in your deeds, be not covetous in scraping in riches, having, nor saving, especially let it not carry thee inordinately either to impious courses, to trample upon God, or unjust or uncharitable towards thy neighbour, or thy self, *thy bodie* to pinch that, or *thy soul* to starve that, or to those about thee, to carry thy self injuriously towards them, in one word, set thy selfe upon reformation, against all the spices of covetousnesse.

For the further prosecution of this, to cut off all other things, I shall only propound those things that may be antidotes against this sinne, and remedies to cure this sinne: both to *recover* those which have been touched with this dangerous sinne, and to *prevent* it for the future : I take them both, and for them both there be two sorts of helpe.

1. Something *habituell*, to take care to furnish thy soule with, that may lock it up, and take up the roome, that there be no roome for covetousnesse in the heart.

2. Something that is *actuall*, to be done by a renewed act, and continually used, for the prevention and the recovering a man from it. I shall but mention the former, for those things which are *habituell*.

1. In *generall*, labour to *establish thy heart with grace*, for vice and sinne is never cast out kindly nor certainly, but by the introduction of that which is contrary, and that is grace: therefore if you would emptie your hearts of sinne, we must *clavum clavo pellerere*, as they say, drive out sinne, with driving in
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of grace, as one wedge, if wee would get it out of a hard peece of wood, we must drive in another: so nothing can free us from sinne but the introduction of grace; what can take off darknesse from the face of the earth? nothing in the world but light; so, what can drive out sinne? it must bee grace brought into the soule, otherwise a man may do, as when a man reproves a fault to amend his brother, sometimes hee casts out one Divell with another, so the only true way of driving out sinne in generall, and so this sin of covetousnesse in particular, must be by grace brought into the soule, to have a heart established full of gracious thoughts, inclinations and affections, I shall mention some more especially.

There bee foure paire of graces in particular, which are wonderfull conducing, and effectuall for the dispossessing of this Divell of covetousnesse.

The first paire (for I shall joyne two together) are *Humilitie* and *Temperance*, or sobrietie: it may bee some will thinke, those two bee farre off, but I tould you in the explication, that covetousnesse is sometimes in an estate of regencie, it is master: sometimes also it is in the estate of a servant, it waies upon some other sinne: there are two other sinnes that covetousnesse doth frequently wait upon (when a man is not overmastered with covetousnesse, that is not his direct sinne) there may be other sinnes that will use the service of covetousnesse, have it as a servant: to instance, covetousnesse is a servant to pride, and lust, and to in-

SERM. III. temperancie, now if a man be of an humble spirit, it will kill these lusts, a man would not aime at a high estate: for the most part men aime at great things rather for pride, because hee would beare a high port in the world, he would be *his way*, as it is said of him in the *Acts*, some great one in the world out of pride, that makes them scrape from this man and from the other, it makes them set upon any injurious course to advance his pride: therfore if any one would keep pridedown, let him learn humility and if a man would keep pride under, that would be a good means to suppress his covetousnesse.

2. *Temperance and sobriety* is another excellent meanes to keepe under covetousnesse: if I bee a temperate sober man, and doe not affect either excesse in diet or apparell, but am content with ordinary dyet and cloaths, and to go in a sober way, what need I tumble so much in the world? a little will serve for necessitie, all is for the back and the bellie, covetousnesse plunges a man into a thousand inconveniences, it makes them lay about them infinitely in the world, because they must live at a luxurious rate, they must goe so fine in cloaths, and have such diet: whereas it might bee as advantageous every other way; a man might drive a trade within a lesser compasse, so contract it, it would turne to more advantage, and to his greater glory, if he made his pride exceed in nothing but in intemperancie or greedinesse after the best things, this would cleane turne the channell another way.

2. The second paire of graces, which I would have

have you to fix, increase and cherish in your hearts is the due *love of God*, and the *love of thy neighbour*, and this will be an excellent weapon to keepe under covetousnesse, for if a man do love God, and love his neighbour as he ought, at least it will take him off from all basenesse of covetousnesse, hee will not be base to the service of God, pinching his soule, forbearing to allow any thing to the advancement of the kingdome of *Christ*, nor will he bee injurious to oppress and defraud his neighbour, if he be not altogether for himselfe, for covetousnesse ariseth extremely from selfe-love, when a man regards not God, nor his neighbour, hee cares not whom he pinches from, so hee may advance himselfe, now the love of God and of his neighbour will be a great preservative, and therefore labour to ingraff those affections in thy heart.

3. The third payre of graces which I would have you to labour for, is *heavenly mindednesse* and *contentednesse*, if a man be heavenly minded, that his face is towards *Jerusalem*, towards heaven, if that be the great designe of his life; it will infinitely keepe him off from covetousnesse, he will not stoop to those base things as rich men do, because he hath more high thoughts, and a more generouse aime, his mind is not set on the world, but on heaven: what needs he trouble himself with the cares of the world, which hath placed all his happinesse in heaven. And so for a contented spirit, as the Apostle speakes, *godlinesse with contentednesse is great gain*: and for he which can frame himselfe to a contented spirit, a little will suffice, if he have

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but food and raiment, meere necessities, a contented spirit can rest quiet, and not restlessly reach after great things in the world.

4. Labour to get and to cherish both *faith* and *spirituall wisdom*: it would be an excellent preservative in this case, if a man get *faith*, a true and lively *faith*, and adherence to *Christ*, bring *Christ* into thy heart, the love of *Christ*, and the prizing of him, and adherence to *Christ*, will infinitely make *Dagon* fall; as *Dagon* fell before the Arke, so this breakes the neck of all sinnes, all will fall to the ground, and particularly this base sinne, *faith* in the assurance of Gods promise, that I believe the promises of God in his word, that he will not leave, forsake, or faile them in their necessities, which are carefull not to faile in durie towards him: this *faith* will bee an admirable antidote against covetousnesse.

Spirituall wisdom also is a great helpe, for the root of all the poyson is not any defect in the actions or affections, but in the understanding; if men were wise to know the great good, and to desire what was most desirable and advantageous for them, they were then in the right way, to put themselves towards that great thing: but if men bee foolish and thinke all lieth in wealth, nothing else is worth talking of but wealth, nothing will make a man really good, which hath any feeling with it, but so much wealth; if a man be thus poysoned with these foolish conceits, he will despise and undervalue all the wisdom, and all the godlinesse, and the excellencie that is in any man, mea-

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surging all excellencie according to a mans estate, as indeed the world goes too farre this way, all Magistracie is chosen by estate, all reputation by estate, these things do secretly poyson, and as the wiseman saith, that estate will never excell in vertue, in which there is a high price set on riches: if men would get spirituall wisdom to discern the excellency of things, and to moderate a mans selfe according to the worth of things, it would bee a good meanes to keepe backe the overweaning after wealth, which hinders the growth of goodnes, and advances covetousnesse.

There be these habituall graces, that must bee gotten into the heart.

2. I shall give you a brieft touch of the other branch. There be some other things *actuell* to be done, which are of great importance: I will mention all in foure steps and degrees, and but meere name them.

1. We must *watch*. 2. We must *pray*. 3. We must *strive*. 4. We must *meditate* upon those things which may give us victorie.

1. Wee must *watch* against, and take heed lest we be surprized and drawne unawares to it.

2. We must also pray against it, many sinnes we fall into, because we beg not Gods assistance, if we would pray ingenuously, and sincerely, as David did, *Lord incline my heart unto thy testimonies, and not to covetousnesse*: if men make their daily prayers unto God, especially those which finde themselves prone thereto, as every one should do against his master sinne, it would be an excellent

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meanes to preserve the soule from this sinne.

3. We must *strive* against it, labour to mortifie these our members on earth, and this amongst the rest, we must strive continually and wastle against this corruption, not cherish it, and make a darling of it, and cockering it, because the gaine is sweet, but because the sinne is odious, therefore we must strive against it.

4. Lastly, we must *meditate* upon those things which are conducive to establish the soule against covetousnesse, I will runne them over in generall because I cannot go through the particulars.

1. Consider the *events of it*, which I named formerly, if we did but consider how much it opposeth all good: it *choakes all* gracious thoughts and all the means of grace: the very word of God is choaked, when a man is brim full of this error, then Gods word cannot enter: it opposeth and *choakes all the good of nature*, a man becomes like to a beast, or Tiger, he hath no bowels of compassion, a man hath no noble ingenuous thoughts in him that is covetous, hee is all blurred with dirt, and the image of God is blotted out.

2. Consider how it *exposeth* to all kindes of evill both of sinne and punishment: first, of sinne against God, and against his neighbour; yea, against himselfe, he is injurious to all: and as it exposeth to all evill of sinne, so secondly, to all evill of punishment, to the wrath of God, to the scorne of men, to all punishments, in this life and the life to come, it barres a man out of heaven, and from any reputation on earth, not capable by Gods law of
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any excellencie, neither (if all were well) should be by mans law. And for those arguments, I should have propounded which our Saviour mentions in this discourse immediately after the Text, I know not any in sacred or prophane writings, where it is so admirably pressed as it is here, and in those parallell places which I mentioned before. Now there bee two steps and degrees of those arguments.

First, hee labours to *beat it out of him that disturbed him.*

Secondly, *out of his Disciples.*

First, our Saviour deales more generally with those of his ranck, he which came to disturbe him in his heavenly course: and then hee proceeds to other arguments to take off his Disciples.

In generall this he saith in this very verse, that men of great estates in the world, are *mistaken*, *a mans life or happines consists not in riches*, a man may be a happie man although hee bee not a rich man, but he cannot be a happie man by vertue of that he is a rich man, a mans happines and excellency lieth not in riches, that is the argument in generall.

And something in particular is mentioned also in the parable which is remarkable: as,

First, riches will not free a man from cares, riches brings its cares with it: here is a rich man, his ground bore a great crop, yet hee was to studie what he was to doe, he was full of cares and thoughts what to doe, how to dispense and imploy his riches: they are so farre from emptying his heart of cares as that they fill a mans heart with

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new cares, how to secure them, and to dispose of them, it settles a thousand other thoughts in the heart; so that they free not from cares.

2. Nay, it brings not so much as *delight*, *foole thou hast much goods laid up for many yeares*, it brings not a man to this, it doth not secure a man in a way of delicacie, that a man may enjoy his pleasure and doe his will, which is the ground of a mans aimes, his end which he aimes at: if I had an estate I might eat, and drink, and sleep, and then do what I would, this is not the thing.

3. It doth not bring a man to wisdom, nor argue a wise man: for there is a counterbuffe to that (*thou foole*) that man that thought himselfe so jolly a wise man, because hee had so great an estate, our Saviour gives him here but the foole, it doth not put a man into the possession of wisdom, nor argueth any wisdom, to get a great estate: these are arguments in brieve of our Saviours discourse to him that interrupted him.

2. There are other arguments that he used to his Disciples, which are proper only to Christians: I shall give you but a brieve touch of the same.

There is a double care, a *worldly care*, and a *heavenly care*, our Saviour gives a touch of both, speakes something of either, for both will serve for the beating downe of coverousnesse.

1. And concerning *worldly cares*, I will tell you what our Saviour saith concerning them.

1. *Worldly cares* they are more then brutish, it is a senselesse thing to trouble a man with the cares

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of the world, our Saviour shewes that the beasts are provided for by God, those that neither sow nor reape, and therefore is more then brutish to be over carefull.

2. It is altogether *fruitlesse* and *bootlesse*, there is no boote nor benefit which comes thereby, not one man by his care *can adde one cubit to his life*, no mans care can make him rich, it is Gods blessing, and not immoderate caring.

3. It is a needlesse care, to trouble a mans self with cares: what need a child of two yeares old take care what he should eat to dinner or supper, or what cloaths he should have? his parents will looke to that: so it is here, God takes care for his children, what need his servants take immoderate and inordinate care?

4. Nay, it is a *heathenish care*, and a faithlesse care, the Gentiles do those things, they seeke after them, it is enough for Heathens which have no God, nor any promise made to them, to be so carefull after these outward things, unlesse a man will shew himselfe worse than a heathen, he must not practise covetousnesse.

5. Lastly, it is very *hurtfull*.

1. *It fetters the heart*, and bindes that in chains, for *where the treasure is the heart needs must be*, it glews a mans heart to the world, and keeps him off from God: and,

2. It hinders the passage of preparation or meeting with God, or expecting the day of *Christs* comming, we cannot have a glympse of his comming, or be ready to looke for him, if we be puz-

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ling here below, and thus much our Saviour speakes by way of argument against covetousnesse and inordinate cares of this life.

2. In stead of that worldly care, he expresseth the contrary, concerning *the care of heavenly things.*

1. It is a *more easie care, and more easie gaine,* in the 31. *vers. first seeke the kingdome of God and his righteousness, and all these things shall be added unto you:* all other things which are necessary, will come easily to us without caring: God will cast them into the bargaine as over waight.

2. A man shall have a *richer bargaine,* what ever other things may bring, it may a great estate, but it cannot make a man a king, nor bring us to a kingdome, *fear not little flock, it is your fathers pleasure to give you a kingdome.*

3. It brings more *continued and durable gain.* If a man have great store of money in his chests and coffers, thieves may breake in, and a thousand other things may happen, but if we have treasure in heaven, that brings gaine that we cannot loose: these are the maine things by which our Saviour labours to beat downe covetousnesse in his Disciples, and those that will follow him: there were some other things, I thought to have added.

1. From the consideration of riches it selfe.

1. That they are not so *considerable, nor so desirable things.*

2. They are not so *beneficiall,* they will not preserve a man from danger.

3. They are *altogether uncertaine,* riches will take their wings, when a man hath laboured all

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his life long to get riches, he may loofe them all at a clap: souldiers, or warre, or fire breakes in, and what haft thou of all thou hadst, all is uncertaine.

4. They are *exceeding unprofitable*, nay, more then unprofitable.

5. *They are dangerous*, they breed a thousand vices, as selfe-love, and selfe-confidence: the rich man puts his trust in his riches, in his wedge of gold: so is taken off from God, it breeds pride and puffs up the minde of a man *καρδαν υψωσεν*: so that his head stands I know not how farre above his shoulders, it breeds a great deale of licentiousnesse, men think they may do what they list if they be rich: they are farre off from God, it puts a man into a thousand evill courses, as riches are nothing considerable in them which are so greedy.

2. *A competencie, or a moderate estate*, (if men would be truly perswaded) is more desirable a thousand times. *Agurs* condition is the most desirable in the world, *Give me neither povertie, nor riches, but feed me with food convenient for me*, the best condition and the most desirable, is neitherto have great matters, it is a foolish thing to be greedy: nor on the other side to be in extremity. But a moderate and competent estate, such an estate as I have somtimes expressed, is like unto glasse in the windows, that will be the best, which although it keeps out winde and weather, yet it keeps not out the light of the Sunne, the prospect of heaven, such an estate that will keepe a man from the injurie of the world, that a man shall not bee in want, as will keepe out extremitie: that I bee not

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anoied with extremitie, is desireable, and not so great an estate, as will keepe out the sunne of Gods countenance, whereas a great estate may do it, it may make us covetous, and such a man is incapable for godlines, untractable for the Ministerie: A moderate estate is most desirable thing in the world.

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3. Lastly, it implies more, that it is not conscionable, but a sinfull desire; insomuch that it implies a plaine affirmation, and as if it were an appealing to his owne conscience. Dost thou not thy selfe (if thou sawest thy selfe in a glasse) see that thou carriest thy selfe unworthily, and dost that which is not fit to be done, to be proleing and seeking great matters for thy selfe. And so much for the Predicate.

But the maine thing is the Subject of which it consists, of all those particulars. Art thou for great things for thy selfe, and to seeke them greedily? Art thou so, a godly man, a Levite, a *Baruch*? Art thou so in these times, and seekest thou then (which is a connexion) when God is plucking down what he hath built? And art thou so now? Every one of these would require a particular explication, but I forbear all proöfe and demonstration, and reserve them to the application. Pressing of the duty there be two things for explication in every one of those particulars.

To begin with the first in order according to the best method.

i. For thy selfe:

1. What is meant by a mans selfe.

2. How a man may, or may not seek, or be for himselfe.

That we may understand what is meant by a mans selfe: Art thou for thy self? Seekest thou for thy selfe? I shall propound the due intention, and full extension of [*thy selfe*] and the necessary interpretation to make way to the second branch.

I. The

I. The *true intention*, as I conceive [*of selfe*] in this case, is briefly this.

1. Dost thou seeke thy selfe? Thy selfe, that is, the welfare of thy body and soule; or first the soule, then thy body, art thou altogether for that, for thy owne welfare and good in either of these kinds? Or,

2. Dost thou seeke the satisfaction of thy own reason, and thy owne will and desires? There may be a lawfull and a lustfull satisfaction: Dost thou seeke thy owne satisfaction? Or,

3. All things in accommodation, and for the use of both these, for the whole man, dost thou seeke accommodation of those things in the world which may give satisfaction to thy reason and thy own desires, which may make and concur to the perfection of soule or body? This is the *true intention* of a mans selfe, in this case.

II. But then to take withall *the due extension of a mans selfe*: it may be considered in a threefold latitude.

1. *Selfe circumscribed*, as I have resolved it already within the compasse of his owne person. Or,

2. *Divided*: as a man hath another self, which is his wife, or his friend, which hath a share or interest with him, and as there is a relation or connexion betweene them, therein is a mans selfe deare.

3. *Selfe multiplied*: there is a mans selfe, i. e. all children and posterity proceeding from him, and descending of him, all these come in; dost thou

thou seeke thy owne selfe in thine owne person, or for those about thee, for thy wife and family, or friends, &c. And these in relation to him are a mans selfe.

III. There is also a *necessary interpretation* to make way to the second, briefly,

2. How we may or may not seeke our selves. And this I propound in a double distinction. A mans selfe may be considered,

1. Either in conjunction with others, or in opposition to them, or in opposition to God, or to the good of others, the publike good of the common-weale and State, or the good of particular neighbours: A man may seek himself either conjointly in seeking of these, or in opposition to these, in opposition to God, his will, and glory, or to the publike good, or to the good of my neighbour, which is but a private man.

2. Another distinction is, a man may seeke a mans selfe (it is the same with the other in some respect, but hath difference) seeking may be an *Act of concomitance, or of predominance*. Now these two will make it plaine and easie.

1. This is that I shall affirme, we may and must seeke our selves in some respect, so as our seeking be in conjunction, and not in opposition to the glory of God, or the publike good, or to the good of my neighbour: A man is bound to seek himselfe, and *he that provides not for himselfe and his family, is worse than an infidell*; I will not trust any mans care for an houre, whose charity begins not at home: the law of charity teacheth a
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man to begin at home, and himselfe is the Rule to which he must adequate his love and care towards his neighbour, *Thou shalt love thy neighbour as thy selfe*; if a man love not himselfe, be not carefull of his owne preservation and welfare, of himselfe, his owne soule and body, in a lawfull way, it is not possible he should doe any thing for the good of others. *Proximus ego sum mihi*. He that contemnes and despiseth himselfe, there is no trust to him; he that contemnes his own life, let him not be master of thine. This is unnatural, not to looke to a mans selfe. But then we must remember,

First, it must be *subordinate* to Gods glory; I must seeke my selfe, but so as I seeke God too, and labour to approve my selfe to him, to do his will, I must not prize my selfe above God, nor any thing that belongs unto me: it was *Elies* case, *Because thou hast honoured thy sonnes above me*, (saith God) therefore God degraded him from honour, and thrust him out of his office. It is accounted an honouring of a thing above God, when a man forceth through any of Gods displeasure, to gratifie another, whomsoever; our seeking must be subordinate.

Secondly, it must be *associate*, it must be so that a man take in, and seeke the publike good, a man must subordinate himselfe to the publike in some sense, seeke that in some sort more than his owne, not to be carefull of his owne cabbin, when the whole ship is in danger, the best way is to secure the ship: a man

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should

I should preferre the publike good before his owne private, but at least our neighbours good must be sought in a sociable way, that I doe not labour to seeke mine owne, with the detriment of my neighbour; but must so have an eye to my selte, that I have an equall eye to my neighbour.

Lastly, it must be *done soberly and discretely*: a man may seeke himselfe very inordinately, even in things that are good and warrantable; a man hath a body and a soule, and he is to seek the welfare of both; but he is a mad man that will neglect the soule to looke after the body, and preferre the body before the soule; feed the body, and starve the soule; to seeke the worse part, and neglect the better; I know not how to resemble it better, than by such a comparison as this.

There be some estates to be let out by lives; a man hath liberty to put what life he will, into such a peece of land; suppose a man hath an elder son, who, besides the primogeniture, hath a speciall portion of my love belonging unto him, and care for him; and besides, he is most dutifull, most vertuous; and so hath most right to propagate my name, and preserve it with honour when I am gone; besides, he is most healthfull, most like to preserve the condition; and besides him, I have a yonger sonne, which is not onely yonger, but dull and sottish, and of a bad life, like to spend all: Were it not a mad part (of him that hath liberty to make choice) to passe by the elder, and take the younger? Just so in this case, there are two parts of a man, the soule and the body, the
elder

elder and younger, the soule is every way more worthy to be provided for, and withall it brings the body with it, and is more fit to honour God, and of more worth and consequence. Now for a man to provide for the body, and all that belongs to the necessity and comfort of that, and neglect the soule, is most mad, because the body at best cannot live long, for all the pampering, and pricking, and trimming; for all the repairing, and dawbing, and painting, it will lie downe in the dust, it hath but a short time to live; and a man doth not soberly, if he putteth the body into the lease, and makes all the provision for that, and not for the soule, which endures for eternity.

2. To adde a second thing for resolution of the point, though we may, and ought to seeke our selves, with these circumstances, in conjunction, and seeke our best selfe in predominance, yet when it comes in opposition to God, and in predominancy, there we are forbidden, and it is not lawfull to seeke our selves, so as to neglect Gods Law. *Seekest thou great things for thy selfe?*

2. *Great things.*

There be two things considerable in this.

First, What are those great things here meant, and,

Secondly, how we may or may not seek great things.

I. What those *great things* are here meant, in generall we shall understand by these two distinctions.

First, there are great things which are great

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things

things in *reality*; and then there are great things which are onely great things in the imagination, or *fancy*.

First, *Heavenly things*: those are truly great, that belong to heaven, *grace and vertue*, and the service of *Gods* commandements; all that belongs to these things, is truly and really great.

Secondly, but then there are *great things in fancy*, but scarce deserve the name of great, in comparison of the former, and they are all worldly things.

II. Now for resolution, how we may, or may not seeke after great things, as *honour*, *great riches*, *great pleasure*, or *content*, or *sweetnesse* in this world; they are all counted great, so that there is great difference in the worlds esteeme, betweene those things which are *truly* and *really* great, and these are not so accounted: those that are not truly great, they are esteemed to bee so, those which in themselves are small, yet are accounted great; *heavenly things* are accounted small by the world; so contrary, *earthly* which are small, are great in their eyes; and there is no wonder in this, if we consider the *perversnesse of mens judgements*, in this case it is as a man that stands upon the earth, and if but an ignorant man, hath no art or science, hee lookes upon the starres in heaven, and sees them but little spots of light, pretty little golden spots, of the breadth of a mans finger, or not bigger than a bushell;

two

two things are the cause of his ignorance³ first *he lookes onely by sense*, and hath no art, nor instrument of art, to take the Latitude, or the Altitude of them: Now the Artist hee knowes many of them to bee bigger than the whole earth; but the countrey-man will never believe him, because he lookes onely by sense: the other cause is the *distance of place* between them, they are so many thousand millions of miles above the earth, and they will not allow for the distance, and so not able to judge: So if a man saw another man from the top of an high tower, and see a tall man walke below, hee would seeme but like a Crow; and so a man on the top of a shippes mast seemes very little; Distance abates of the magnitude: Now worldly men are ignorant men, and looke upon these heavenly things being at a distance, and having no judgement, but sense to judge of them, though they bee exceeding great, yet they seem very small to them.

Againe on the other side, if a man were in heaven, and stood in the place where the Saints are; and then the earth would seeme like a blacke nothing, a more not to bee discerned: Now a godly man that is exalted and made partaker of the Heavenly Nature, thus looking upon these lower things, and seeing such a distance betweene them, they seeme small to him.

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2. Againe,

2. Againe, things may be said to be great, and are so called, either *absolutely*, or *comparatively*: To speake absolutely and indeed, as man may see all these worldly things (take every thing) they are little, and that which is great, in some respect, comparatively with greater, are small; as hee said when a thousand men came into his countrey, how do you come into my countrey? come you as enemies, to do me hurt? or as friends, to visite me? If you come as friends, you are a great many to be entertained; but if you come as enemies, I scorne ye, ye are nothing: So the number that is great, compared with a smaller, is great; but with a greater, is nothing: So nothing is great in the world, the greatest things that are, are little in comparison of what is greater than it.

But now wee are to speake of comparative greatnesse, for that is here meant: now two things for that which tend to the opening of the point.

1. There is a comparative greatnesse in relation to the season, in which things are had and enjoyed.

2. With comparison to the person that hath them.

1. With relation to the season, a man may have great things in the world in comparison of the season; as some hundred yeares agoe three or foure hundred pound a yeare was as much as a thousand now; and so many hundreds with a daughter, was a great portion in those times; so long ago a thousand pound was a great estate for an ordinary man: and so there may be greatnesse in regard of the

the season; and so to the purpose: in trouble-some times, in dangerous and calamitous times, he that seekes, though but moderately, seekes to live at ease, and in security, though he desire but a competency, it is a great thing for the times: It seemes to me, *Baruch* here sought not any great estate, for worldly things, but great in that season, and so God accounted it in regard of the season.

2. Againe, things may be great in respect of the person; a man seekes great things that seekes to have,

1. Above the portion of others, to be aloft, and above his neighbours, that hee may looke downe, and below upon them; he would be above, and exceed, and excell his neighbours, and that is a seeking of great things, comparatively, in our sense; Or,

2. That seeks great things above his own proportion: for, to seeke great matters that are not above his owne proportion, is not a seeking of great things, if a man proportion his seeking to his condition: now the proportion is very hard to take, but it may be done and circumscribed by

these three things: { Competence,
Conscience,
Providence.

1. If we doe but take a right view by a right rule, for, if a man take a right rule, then a competency of a mans estate, according to a mans condition, that a man may live comfortably in his estate, in all kinds to have so much as is necessary to make him serviceable in his condition.

2. Then

2. Then we must set up a right judgement of the proportion, not to thinke covetousnesse the right judge, nor any corrupt fancy or humour, but true enlightened reason, and conscience together; for a godly mans conscience that is rightly informed by the Word of God, and understands himselfe well, let him hearken to the voice of his owne conscience, it is a thousand witnesses unto him, which covetousnesse will not suggest, nothing to that is a competency, but still stretching higher, and higher, cries, *give, give*: yet his conscience will tell him, he hath a good estate, suteable to his condition, wherein he may be more serviceable, than in a greater, for greatnesse makes not a man more serviceable, but lesse sometimes.

3. There is another thing, for when all is done, you must looke for a competency, and that according to a right rule, judgement, and conscience; it may be I may baffle conscience, then take Gods providence, what God holds fit in a way of his holy providence, to submit to that, that if I cannot bring my estate to me, I will bring my selfe to my estate. There is a fit comparison to expresse it; A man is in a boat upon a river, and there is a willow; I have a minde to take hold of and pull it to me; now I pull not it to me, but it puls me to it, because it is upon a solid foundation, and I am not so: It is not possible to draw Gods counsell to me, but let me go about that which will draw me to him; if a man can do that willingly, to resigne himselfe to God and his wisdom, I will hold that best which God sees best for me, and rest contented with that.

2. Now

2. Now how we may or may not seek great things.

First, Wee may seeke them in some sort, two things in that too, wherein there is a lawfulness.

1. Things that are truly and really great, it is a most unworthy and base spirit, and low, not to seek them: for heavenly things we are bound to be high-minded, to have heavenly minds, to scorne and to despise all things in comparison of them, and to make out after the greatest things: it becomes the spirit of a man to be satisfied with Gods image, with nothing els, we may be covetous of that, ambitious, it is a holy ambition, we may desire the highest and excellentest pitch of improvement that may be; all men may, without question, seek, and the more they seek, the greater their commendations.

2. Things that are absolutely great at least, some men may seek them lawfully, as to instance, a Noble-man may seek the preservation of an estate fit for a Noble-man, with the cautions given, submitting to the providence of God: any man may desire a competency, a trade convenient, that is, convenient for him, or you, in comparison of others; and such for such is lawfull to be sought, supposing such qualifications.

Secondly, againe to come to what we may not seek, two things for that.

1. It is a great point of wisdom not to affect comparative greatness, it is the desire of mans nature to bee supereminent, and to bee aloft,

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whereas

whereas comparisons are odious, and in this case dangerous to run the vye, a man shall scarce run thus, but he shall come within the compasse of sin, and that which is odious to God and man.

2. The summe of what I will say, we must make choice of a proportionable greatnesse, not to seeke great things above our proportion, but to stint our desires, and to satisfie our selves according to our proportion, a proportion of true comfort for my condition, such as my conscience rightly informed shall give, and such as Gods providence shall see good; it is the course which a godly man should hold, not to seeke a great estate in this life, but a fit estate, to manage himselfe in a serviceable way to heaven: for, it is not a great estate that gives the greatest comfort, but a fit and proportionable. Would a man, if he had choice of a thousand sutes of apparell before him for his owne wearing, would any one be so mad to chuse one, because bigger, and too big for himselfe? No sure: So neither would a poore man make choice of the gawdiest and gallantest sute for his owne wearing, there be some rich sutes, a load of riches; now for a poore man to make choice of one for his owne use too rich for him, (a Noblemans sute) he would make himselfe ridiculous to all the world. To use another expression: Suppose a man were to run a race, the question is, what sute he would chuse to run it, a great combersome sute that would lode him (suppose it were of gold) he would lose the race by it: So we are all travellers, and it is most expedient for

us to help forward, and to go fast in our race that way, so a moderate estate, without over much fulnesse, not too much nor too little, neither extremity, because that is dangerous; a man is upon extremity if he be pinched with want, and both are dangerous, and many miscarrie with them both: therefore a moderate is more desireable, and the best to be chosen. A man would not have his house without windowes, but to have it warm, and likewise to have it lightsome; he would not chuse therefore to place thicke and mud-wals, instead of windowes, for warmth onely, but glasse windowes; therefore an estate like glasse, that will keepe out raine and stormes, and let in the Sun also, is desirable, such an estate that consists in mediocrity, will not make a man so proud, as to keepe out the beames of heaven, to scorne Gods Messengers; yet withall a man would have such an estate to keepe out the raine and weather of extremity. And so much for that.

3. To come to the third particular [*seeking*] needing explication, observe also two things concerning this.

1. What is meant by seeking; and then,

2. How we may or may not seek: For these Points multiply and begin with the severall relations.

Concerning the first, what is meant by seeking:

1. Here is one thing imported directly, and another implied; the act imported, and the manner implied: an act imported is, *seeking*; it imports a threefold act, take it in three words, thus;

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1. The

Baruch's Sore gently opened,

1. The Act of endeavouring.
2. The Act of Desire.
3. The Act of Designe.

First, an Act of endeavouring after any thing a man seeks for, using meanes and industry for obtaining it.

Secondly, it imports seeking of the heart, a breathing of the soule, and bent of the affections, and desires, longing and reaching after it, whether it be in simple desires, or in desires that may be represented in prayer, that is the way of seeking, because the way of expresse desire.

Thirdly, it implies an Act of the understanding, the first is the act of the whole man, the second is of the will and the affections; the third is the act of designe, when the understanding is busied and employed in contriving, to set themselves a worke to cast this way, and those wayes, and those courses, by which a man may compasse and attaine any thing, a plodding after any thing. Now as here is *imported* this in the word seeking, so there is likewise the manner how *employed*, it may be *right*, or it may be *wrong*; wrong here, and therefore reproveable.

Now this being premised, I shall expresse briefly but two things. How we may or may not seek earthly things.

1. In the generall, first in regard of the act of seeking, we may and must seek them with these cautions.

First, know that the gift is most comfortable: know this, that to have a little by gift, is better than

than to have a great deale with toilesomnesse and troublesome seeking, that which comes to me by gift, (*First seeke the Kingdome of heaven, &c. And all things shall be cast upon you*) is most comfortable.

Secondly, Purchase more chargeable: Let me add likewise, seeking is a chargeable thing, to come to it by purchase, by the sweat of our browes, or the sweat of the braine, it is a purchase that costs deare, when a man is at great expence, spends out his bowels and wearies himselfe, that is more chargeable.

Thirdly, yet searching duly is both conscionable and commendable: even seeking those things with other cautions and requisites, is very necessary; it is commendable, and, at the worst, it is allowable and warrantable, and may be conscionable enough, because we are to use diligence, for a competency of these things; so that the other cautions before named be observed: seeking is commendable, as it is in discharge of duty.

But then all lies in the second thing, the manner, that may make or marre all the businesse.

1. Not imprudently: we may not seeke in an evil manner, we are restrained and limited, though God gives a liberty to seek for our selves, and sufficient in this life in a proportionable competency, yet not in an undue manner any earthly thing.

2. Not impatiently: As we are not to goe the wrong way, so not impatiently the right way; take that one example, it is reprov'd in

Rachels

Rachels seeking children; she comes to her husband as to a God, impatiently; *Am I God*, saith her husband? He taxeth her for it; so that if a man will seeke rightly and prudently, he must first goe to God, or els he seekes very imprudently; he must not seek impatiently. A man may seek earnestly for almes and some reliefe of God, and may get nothing, as beggers sometimes; but then when he goes without, he falls a railing and cursing; *Iobs* friends taxed him with impatience; if a man seekes impatiently, that he will have it, and brooke no deniall, this is a wrong seeking.

3. Not importunately: the maine thing is an impudent and importunate seeking; and that is a thing forbidden: it consists in these two circumstances and respects.

1. We may not seeke immoderately.

2. We may not seeke inordinately.

First, not immoderately. In one word to define it:

1. Not with height of designe: We may not seek for our selves any worldly things whatsoever, with the heat of our soules and endeavours, to spend our strength day and night after worldly things, though never so necessary; but it must be within the bounds of competency: suppose the cautions observed, yet if it be immoderate, that a man spends all his strength, all his care runs that way, where he thinks all the water runs by the mill, that runs not into his channell: a man must not spend his strength in seeking of these things, so that all is gone for seeking of better things, nothing is left for them.

2. A

2. A man must not seek with the height of his desires, not to powre out that precious boxe of ointment upon these things, cast sweet water into the sink, but set them upon God, the choice and flower of our affections and endeavours, they are immoderate when we seek these things with the prime of our affections.

3. Lastly, not with height of devoure: We must not set the height of our desires, spin out our soules, (as the spider, to catch a flie) to spend the first-borne of our thoughts, and meditations, continually plodding, and devising, and all this designe is meerely for the world, all this is immoderate, when it hath the height and heat of our understandings. So long as it runs thus, to bestow the vacant times upon them, we may lawfully, but we must not set all upon them, the height of all, that is immoderate.

So secondly, we must not seek them inordinately: then we seeke worldly things inordinately, when,

First, we seek impiously, in respect of God.

Secondly, when we seek them injuriously, in respect of man.

To seeke these things impiously, 1. With respect or upon perswasion of the devill, as the Poet:

Flectere si nequeo superos, Acheronta movebo.

Riches I must have, and if I finde them not above ground, by the favour of heaven; I will go under ground, by hell, rather than misse them: when a man seekes honour, and will have it, but by any unjust

unjust meanes, with any relation to Satan, or without dependance, or respect to God. If a man do not seek all in dependance upon God, ascribing to Gods providence more than to his owne endeavours, resolving, that (when all is done) it is God that makes all rich; and as we say of the King, he is the fountaine of honour, so God is the fountaine of all, all comes from him; if a man do not seek all with reference to God and to his providence, it is inordinate seeking.

Neither must we seek injuriously against the law of justice and equity, or against the law of charity, both of them are forbidden, which should be closed up to every Christian man.

1. Against justice and equity, to raise my selfe out of the ruines of the publike good, to exhaust and make the common wealth bare, so as to make a private fortune out of all; to blemish heaven and earth to get a Sovereignty, to fish in troubled waters, to seek mine own without respect to the common good, and to the generall good, is against the law of equity: a man may seek these things, but not scramble for them, not snatch them from others, not flie upon the propriety of others to serve our own necessity, not to seek with the burden of others, against the law of justice.

2. Neither against the law of charity, but in such cases to deny our selves this liberty. It is lawfull in some cases to seek riches, but it is a great deale more comfort when they come without seeking, when God offers them into our hands, it is lawfull to take them when he casts them upon

us, but not to snatch them out of his hand, in any undecent way, nor must we pilfer and steale them when God hath bestowed them upon others, and made them owners of them, we must abstaine from all inordinate seeking.

4. The fourth circumstance upon the reproof and deformity of the thing in him: [*Seekest Thou*] Thou, a godly man? A Levite? A *Baruch*? Take all in two things.

I. Who may not, who it is to whom it is so uncomly, unconscionable, and ignoble, and unreafo-able thing, to seek himsele and great things in an inordinate way: Now there may be a three-fold latitude in that.

1. A godly man in reputation, he that is in the profession of the true faith, and he that is in the opinion of the world supposed for a godly man; profession may a little blinde the opinion that others have of them, and increases the obligation, and the more he is this way, the more he is bound to the good behaviour, the more strictly must he look to his watch, as in every point of duty. So in this, which the world is very sensible of, and is ready either to make an obloquie, or an honour to Religion.

2. A godly man that is really so, a reall godly man, he that hath a principall of grace, and is made partaker of the divine nature, hath found the bounty of Gods goodnesse to him, in changing and renewing him in the inner man, he that is such a man in his affections, a hearty godly man, a godly man in his conversation and actions, which puts a difference

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rence between such as are onely in the opinion of others, and such whose affections are wonne to God, and are in truth godly, and his conversation according to Christ, a man may see him by his foot-steps, such a man hath a greater obligation lies upon him.

3. Then thirdly, a godly man not onely *reputed* so, nor onely *reall*, but one that is in some *height* and elevation, in some *higher sphere of godlinesse*; and therefore more exemplary, the eyes of men are more upon him, they are more in generall upon a godly man than upon another, and more inquisitive after them, and their actions are more scanned and pryed into; therefore it concernes all those, the more renowned a godly man is, and more exemplary, whether it be *in regard of promotion*; the place he holds in the world, among the people of God, one in eminent place, whose place makes him eminent or renowned and exemplary, or *in regard of his personall perfections*, he that God hath made eminent among the Saints of God, and among the wicked to still them, the higher these things rise, the higher the obligation rises, these men ought to look to all their carriage, for a small failing in them is a great blemish, and therefore, it concernes them especially to look to themselves. And that is the first thing, who it is.

II. Now for the next, how a godly man *may* or *may not* look after these things: to expresse this briefly.

Wee have already said, *none* in an *inordinate way*.

way, and such a man least of all, hee is more bound to the good behaviour than any other, as in all, so in this particular; so that which is lawfull for him to doe, as he may provide for his owne necessities, and respect to his own good as much as another, simply and intrinsically: but yet he must have respect to the decency of his proceedings, and what may be *honorificall and exemplary*, and as the saying is, a godly man must count that the highest point of his wisdom, not onely to doe what he may doe lawfully, but looke to goe upon an honorificall and exemplary way, which may be such to God, and to himselfe, and Religion, and exemplary upon all others, and have an influence upon others, and therefore in this respect, for a godly man to fall, though a thousand others should, yet his is more than they all, as suppose for a scullion to scrape and scramble in a kitchen, were nothing; but for a Lord and a Prince, if they should go and do so, it were dishonourable: it was one of the Prophet *Jeremies*. Lamentations, for men in scarlet to go, or Princes to embrace dunghills, *Lam. 4. 5.* To see these in the streets among boyes, were base. And as they make the embleme of the Lapwing, it hath a crowne upon the head, and feeds upon the dunghill, so to be crowned with honor from God, and to feed as basely as other men. It was a generous speech of a naturall man, *Themistocles*. he came by a thing that seemed to be a pearle in the darke, but scorned to stoope for it, but bid another stoope, saying; for thou art not *Themistocles*.

It was a saying of *Alexander* to one that told him, that without all doubt he being of activity of body, as he was, he might get much honour at the Olympick games; well said he, answer me one question, *Do Kings use to run there?* It was below him. If Kings did not run like ordinary men for an Olympick crowne; the Crowne of heaven is for such. And as he said that was a Prince, and invited to a feast, before he went, was so cautious and respective, that he enquired of his tutor how he should carrie himselfe? I say no more, but remember you are a Prince. Me thinks there should need no more to be said to godly men, but remember they *are kings children*, and it is an unfit thing for them to scramble for worldly things.

5. But now there remaines one thing, and that was for *the time*. Every one of these hath an emphasis to it, as to be for *a mans selfe*: to be for *great things* for a mans selfe: to seek *great things greedily* for a mans selfe: for a *godly man* especially: and that which is the height of *all, in sad and calamitous times*, in times of publike miseries and calamity, it is a most uncomely thing: there are many other greater workes to be done, if a man consider well what is to be done, there are the *workes of God*, and the *workes of the day*, and of *the times*.

Consider *what time it is*, when it is so unseasonable, a time of publike calamities and dangers, and so in times of calamities when Gods wrath smoakes, and his fury breaks out upon a people, is it then a time to be wanton and foolish, to neglect seeking

seeking of God, and to drive a trade for a mans selfe, for these petty things of ours? to doe this when dangers are *incumbent*, and when they are *impendent*, hovering over our heads, and threatened? It was *Baruchs* case here, the storme was not yet fallen, but it hanged over their heads, and it was more than probable, for it was certaine God had fore-told it, besides all the symptomes of dangers in such times. It was not then a decent thing. As they did severely punish the man that looked out of a window, with a wreath of rose-buds upon his head, and was drinking and delighting himselfe, when all the citie mourned, it was an unseemly thing: so in this case, when dangers are *incumbent*, and when they are *impendent* too, we have need to provide for our selves in a better way, to remove and deprecate the evils, to meet God, and to pacifie him with some *resents*, as *Jacob* did *Esau*, other works are to be done then.

2. Again, how we may or may not seek them, I told you, at *any time*, every one of these things makes it undecent, but there is a most hainous offence when it is at *such times as these*, for then comes in all in full weight and strength concerning this subje& in the predicate. Then it is most *uncomely*, *ignoble*, and *unconscionable* for a man to forget himselfe, and look past duty, if he be summon'd by God, and by publike calamities, then to seek himselfe, and these things, and look another way, if he be troubled, or frighted no more, it is a signe of a desperate forlorne spirit. Those that God intends to strike with the thunder, it commonly falls out so

that their eares are deafe, that they heare it not before: it is a signe that judgement is to seize upon them, who will stop their eares, and not consider the times, but withdraw themselves in the prosecution of other things, and set themselves another way. Now for application.

Vse 1.

First of all, we might here take up a *Lamentation*, it is great matter of griefe for any heart to see how in every point, out of the word of God, the whole world, even of those that professe Christ, run directly contrary, as if they were *Antipodes* to God, and kicked against the holy rules, which he hath appointed us to walk by: who is there, but for himselfe? who cares how the publike good goes, or how other men thrive or fare, but all for himselfe? If he can drive his owne trade, that is the common care of the world.

Who is there, that notwithstanding the sword of the Angell be drawn against us, yet are not for great things, that aspires as high as he can, and would make as great a snow-ball as he can, is rather for great things, than for any thing, and so of the rest? What a lamentation is it to consider, that we cannot enter upon any point of Religion, but when we have beene in meditation aloft, it would fetch teares, to come and see below, as it did *Moses*, when he had been in the mount, when he came downe and found all contrary to what God commanded, so it is in every point we have to deale withall.

Vse 2.

It serves for *Examination*: I shall desire every godly man to try his own heart, and to set these as

a sword to his own soule, and to see how farre he is guilty of any of these, that so he may do his duty for the time to come, and so see his true state and condition, and not over-value himselfe, but walk humbly with God.

Lastly, it serves for *Exhortation*, to *provoke all to the duty*, in all the particular branches: instead of being men for our selves, to get *publike spirits*, to be for the *publike good*, to get heavenly spirits, to be for God: and so for all the rest. And instead of seeking great things, to *rectifie* that corrupt humour, and to perswade that it is best, to have a moderation, our seeking is best for heavenly things, it fits most for our journey, and best for our owne content, to prevent a thousand snares and troubles, that come with a heape of great things in this world, when those that are in lower condition, are under shelter of them: and so of all the rest.

It might have been prest from all these particular arguments, with inducements of reason to quicken a man, and strengthen a man to them, as to consider the *unreasonablenesse*, and *uncomlinessse*, and *unconscionablenesse* of the course, it were enough, if we would but chew upon these, it were enough to a godly man, to perswade him to turne the contrary way.

FINIS.